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Chaucer Society,
London.
Publications.

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DISCARDED

THE
Cambridge MS.

Dd. 4. 24.

OF

Chaucer's Canterbury Tales

COMPLETED BY THE EGERTON MS. 2726 (THE HAISTWELL MS).

EDITED BY

FREDERICK J. FURNIVALL.

PART II.



↑ 837310

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LIBRARY OF
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TO
OUR GOOD FRIEND AND HELPER,
Prof. Dr. John Koch.

First Series, xcvi.

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FOREWORDS.

PROF. ZUPITZA having decided that the Cambridge University Dd. MS of the *Canterbury Tales* represents a distinct type, and Prof. Jn. Koch and Prof. Kittredge having approved of the printing of this MS, I have reproduced it in the following pages. Chaucer students rightly expected the Society not to leave out the Dd, when the other main types—the Ellesmere, Corpus, Petworth, and Harl. 7334—had been printed by us.

Dr. Aldis Wright's edition of the Clerk's Tale from this Dd. MS in 1867, long since cald attention to the merits of the MS; and tho it is not of the first class, I am sure that all Chaucer workers will be glad to have it made accessible to them. The odd thing is that so good a MS should contain six spurious lines¹ in the Wife of Bath's Preamble, on her five dead husbands:

Of whiche / I haue pyked out the beste,
 Bothe of here nether purs / and of here cheste.
 Diuerse scoles / maken parfyt clerkes,
 And diuerse practyk in many sondry werkes
 Maken / the werkman parfyt sekirly.
 Of fyue husbondes scolei yng am I.

p. 168 below, between lines 44 and 45 of the Tale.²

altho that is (I think) the most spuriost and alterd part of the *Canterbury Tales*. This fact made me ask Prof. Zupitza to take the Wife's Preamble and Tale as the piece for his Specimens of all the unprinted MSS of the

¹ Harl. 7334 has eight spurious lines: see its print, p. vii and x, n. 2.

² Eg. 2726 has two spurious lines in the Nonnes Prestes Tale, p. 505 below:

Curteys she was / discrete and debonair
 And compynable / and bare hir self so fair.

Tales, but he declined, as he disliked the subject, and instead he accepted the Pardoner, which I then believed to be the Tale most varied in its readings.

These six spurious Wife-lines, Tyrwhitt found also in two other MSS of the Dd. type—the Cambridge University MS Ii. 3. 26, the Haistwell or Egerton MS 2726—and in Caxton's 2nd edition of the Tales. They are also in Mr. Lawrence Hodson's MSS.¹

The Dd. MS being incomplete—not much more than half of it is left²—it had to be supplemented by the

¹ In Thomas's interleaved copy of Urry's Chaucer (Brit. Mus. 11,607, k. 1) he gives three other spurious bits in the Tales of the Miller, the Reve, and Sir Thopas:

The Miller's Tale: six spurious lines from Thomas's copy of Urry's Chaucer, opp. p. 28.

"After v. 544 [or A 3652, There was the revill & the melodye] the foll. lines are wrote in the Margin of Kele's Edⁿ [1598] in the Harl. Libry, to come in there:

Vppe goethe thys nycholay full jolyfe & fayne,
he plougethe as a goose ayenst the rayne,
full lykorously he kyste & depe thronge,
hys toole was ever ylyke freshe & stronge,
he bare a better estoppell de bouche
than any Case that may the lawe thouche." [touch]

The Reve's Tale. Opposite p. 33:

"After v. 1122 [or A 4230, 'So mery a fitt ne had she nought full yore'] MS. Ch[olmondley, now Lord Delamere's] hath this;

Hoe [she] kyddæ well hee was a ioly clerk [spurious]
For often tymæ hee made up thee werk "
And evere ylikæ frechs and ylike glade
This ioly lyif haven this two clerkis hade, &c., l. 1124,
or A 4232 [Chaucer].

From this MS is printed in Urry's Chaucer, p. 146, col. 2, at foot, the following spurious tag to the Tale of Sir Thopas:

Hers endyth Chaucer' is tale of Sire Thopas,
A Joughthy Knight in alle his dede;
God us helpe, and Saynt Thomas,
And graunte us alle, grace weel to spede."

Six spurious lines in the Merchant's Tale, Group E, § 4, from the Harl. MS 1758 are printed in the *Six-Text* margin, p. 474.

² Dd. has lost in Group A, lines 1-252, 505-758 (of the General Prolog), and 920-1170, 1502-1631, 2927-3016 (of the Knight's Tale).

In Group B, Dd. has lost lines 630-710 (of the Man of Law's Tale), 1584-1663, 1837-80 (of the Shipman's Tale, the Shipman-Prioress Link—mistakenly cald 'Shipman's End-Link,' p. 181/402 below—and the Prioress's Tale), 1901-34 (Tale of Sir Thopas), 2247-89 (Melibeus), 4000-79 (of the Monk's End-Link and Nun's-Priest's Tale), 4353-56 (Nun's-Priest's Tale).

The leaving-out of the four lines, B 4353-6, p. 292/513, was no doubt the scribe's carelessness.

In Group F, Dd. has lost lines 673-753 and 1472-1564 (the

probably next best MS of its type, Tyrwhitt's Haistwell MS, now Egerton 2726 in the British Museum, which I first examined (ab. 1869) in the country-house in Kent of Sir Morton Peto, its former owner. For omissions in the Egerton MS, see the double-numbered pages 208/429, 216/437, 217/438, 224/445, 228/449, 229-30/450-1, 242/463, 247/468, 251/472, and notes 3 and 4 on p. xi below.

The main gaps in the Tale of Melibe have been collated in vain with Mr. Lawrence Hodson's MSS by the kindness of his librarian, Miss Constance Belliss. She thinks it likely that Mr. Hodson will hereafter print the whole of his hitherto unworkt MS, no. 35,—of which the Chaucer Society has printed a Specimen,—with full collations of his other MSS. My suggestion that the late copy of the end of the Parson's Tale in the Egerton MS is from a Laud MS (p. 684/677 *n.* below) is no good: Miss Parker has lookt at the MS.

In paging Part I, the nos. of the Six-Text pages were inadvertently left out. In Part II the double paging is given, for convenience of reference.

I do not attempt to enter on the specialties of the Dd. and Egerton MSS, as I trust that our good friend, Prof. John Koch, will soon give us his Comparison of the eight leading MSS of the *Canterbury Tales* which the Chaucer Society has printed: the Ellesmere, Hengwrt, Cambridge Gg., Corpus, Petworth, Lansdowne, Harleian 7334, and Cambridge Dd. completed by the Egerton 2726.

Brit. Mus., Feb. 21, 1903.

Squire-Franklin Link and the beginning, and a leaf near the end, of the Franklin's Tale). The omission of lines 69-72, p. 313, may be due to the scribe: lines 1455-6, 1493-8 (p. 354-5) are only in the Ellesmere MS.

In Group G, Dd. ends with line 855, and has thus lost lines 856-1481 (Canon's Yeoman's Preamble and Tale). And it has also lost the whole of Groups H and I, the Manciple's Head-Link and Tale, and the Blank-Parson Link and Parson's Tale.



CONTENTS

OF THE CAMBRIDGE MS Dd. 4. 24, AND THOSE PARTS
OF THE EGERTON MS 2726 WHICH ARE PRINTED TO
COMPLETE IT.

Group		Six-Text pages	Dd. 4. 24. pages
A. § 1.	General Prologue ¹	1	1
§ 2.	Knight's Tale (of Palamon, Arcite, and fair Emelye) (Pt. II, p. 40; Pt. III, p. 54; Pt. IV, p. 71)	26	26
§ 3.	Knight-Miller Link	89	89
§ 4.	Miller's Tale (of Nicholas, Absolon and the Oxford-Carpenter's Wife)	92	92
§ 5.	Miller-Reeve Link	111	111
§ 6.	Reeve's Tale (of the Trumpington Miller and Cambridge Clerks)	113	113
§ 7.	Reeve-Cook Link	125	125
§ 8.	Cook's Tale (of the London Victualler's Apprentice) <i>unfinishd</i>	127	127
B. § 1.	Man of Law's Head-Link	129	129
§ 2.	Man of Law's (Proem p. 132/132 and) Tale (of Constance and her Boy) (Pt. I, p. 134/134; Pt. II, p. 142/142; Pt. III, p. 157/157 ²	132	132
	[For B, § 4-14, see p. 168/389.]		

¹ Eg. has not lines 219-20, or the lines 252 b, c, which are only in the Hengwrt MS. Dd. begins with line 253, and has lost many leaves: see the footnotes to p. vi-vii above. It also leaves out A 2681-2 (p. 77), 2754-7 and 2779-82 (p. 79), 3155-6 (p. 90), 3721-2 (p. 106).

² B, § 3, the Man of Law's End-Link or Shipman's Prolog (lines 1163-1190) is not in either Dd. or Eg.

Group		Six-Text pages	Dd. 4. 24. pages
D. § 1.	Wife of Bath's Preamble (of her 5 Husbands, &c.) ¹	334	167
§ 2.	Wife of Bath's Tale (of what Women most desire: Rule over Husbands) ...	359	192
§ 3.	Wife-Friar Link	371	204
§ 4.	Friar's Tale (of the Summoner being carried off to Hell)	372	205
§ 5.	Friar-Summoner Link	383	216
§ 6.	Summoner's Tale (of the Friar being trickt by a Sick man and a Lord's Squire)	385	218
E. § 1.	Clerk's Head-Link	403	235
§ 2.	Clerk's Tale (of Grisilde) (Pt. II, p. 409/241; Pt. III, p. 417/249; Pt. IV, p. 422/254; Pt. V, p. 428/260; Pt. VI, p. 433/265; Chaucer's Envoy, p. 440/272) ²	405	237
§ 3.	Clerk-Merchant Link	442	275
§ 4.	Merchant's Tale (of January and May) ³	443	276
§ 5.	Merchant's End-Link	476	309
F. § 1.	Squire's Head-Link	478	311
§ 2.	Squire's Tale (of the Magic Horse, &c., and the Falcon) <i>unfinisht</i> (Pt. II, p. 488/321) ⁴	479	312
§ 3.	Squire-Franklin Link	512	331

¹ Dd.'s 6 spurious lines between the genuine 44 and 45 (p. 168) have been quoted at p. v above.

² After the Envoy, Dd. inserts (p. 274 below) the 7-line stanza which Chaucer first wrote after the wind-up of his Tale, l. 1162, p. 272, but rejected for his later Envoy, with its two introductory stanzas, p. 272-3. The forcing-in of this 7-line stanza (which, by oversight, has the line-numbers 1213-19, p. 274) spoils Chaucer's linking of the Man-of-Law's and Merchant's Tales by the lines

'And late him care / wepe / wrynge / and waille 1212
Wepying and waylyng / care and other sorwe.' 1213

³ There's an odd 'Ihu' in l. 2080, p. 239, for 'Soul' or 'Sole.'

⁴ Dd. leaves out lines 69-72 (p. 313), and the 2 lines, 671-2, of the Third Part of the Tale, p. 330, tho it says that it has 'as muche as Chaucer made.'

Group	Six-Text pages	Dd. 4. 24. pages
§ 4. Franklin's Tale (of Dorigen, Arviragus, and Aurilius; less the Proem and the beginning of the Tale, to line 753, torn out of the MS) ¹	514	333
C. § 1. Doctor's Tale (of Virginia)	303	359
§ 2. Doctor-Pardoner Link ²	312	368
§ 3. Pardoner's Preamble (of his Preaching and Tricks) ³	314	370
§ 4. Pardoner's Tale (of the Three Rioters) ⁴	318	374
B. § 4. Shipman's Tale (of the Monk and the Merchant's Wife)	168	389
§ 5. Shipman-Prioress Link	181	402
§ 6. Prioress's Tale (of the little murder Boy)	182	403
§ 7. Prioress-Thopas Link	190	411
§ 8. Chaucer's Tale of Sir Thopas (<i>unfinisht</i>)	191	412
§ 9. Thopas-Melibe Link	199	420
§ 10. Chaucers Tale of Melibe (prose: englisht from French) ⁵	201	422
§ 11. Melibe-Monk Link	253	474
§ 12. Monk's Tale (of folk fallen from high estate) ⁶	256	477
§ 13. Monk-Nun's Priest Link	281	502
§ 14. Nun's Priest's Tale (of the Cock and Fox)	283	504
§ 15. The Nun's-Priest's End-Link	301	522

¹ Dd. has lines 917-18 in the right order, tho' I numberd em in the wrong order, according to the Ellesmere, Hengwrt and Cambridge Gg. MSS, which transpose the lines, p. 506. Dd. has not lines 1455-6, 1493-8 (p. 354-5), which are only in the Ellesmere MS.

² Lines 297-8 of Group C are left out, p. 312/368 below.

³ Lines 333-4 of Group C are put between lines 346 and 347, p. 314/370 below.

⁴ Dd. has not the two spurious lines of the Corpus and Lansdowne MSS after l. 488 of Group C, p. 318/374 below.

⁵ Dd. leaves out in Melibe all or part of lines 2252-3 (p. 208/429), 2387 (p. 216/437), 2390 (p. 217/438), 2525-6 (p. 224/445), 2623-4 (p. 229-30/450-1), 2854 (p. 242/263), 2967 (p. 247/468), 3059 (p. 251/472).

⁶ The three 'modern instances'—Peter the Cruel of Spain, Peter of Cyprus, and Ugolino, Count of Pisa—are, as in the A MSS, shifted to the end of the Dd. MS, tho' printed in their right places, p. 268/489-270/491 below, between Zenobia and Nero.

Group		Six-Text		Dd. 4. 24.	
		pages		pages	
G.	§ 1. Second Nun's (Proem and) Tale (of St Cecile)	527	523		
	§ 2. Second Nun-Canon's-Yeoman Link ¹ ...	547	543		
	§ 3. Canon's-Yeoman's Preamble (of Alchemy) ²	552	548		
	§ 4. Canon's-Yeoman's Tale (of the rascally Alchemist Canon) ³	560	556		
H.	§ 1. Manciple's Head-Link	576	571		
	§ 2. Manciple's Tale (of the Crow)	580	575		
I.	§ 1. Blank-Parson Link	589	583		
	§ 2. Parson's Tale (a prose Treatise on Penitence) ⁴	593	586		
	Pt. I. <i>Contrition</i> , p. 593-612/586-605 ;				
	Pt. II. <i>Confession</i> (with the <i>Seven Deadly Sins</i>), p. 612-678/605-671 ;				
	Pt. III. <i>Satisfaction</i> , p. 679-683/672-676 ;				
	Leave-Taking (<i>Preces de Chauceres</i>), p. 684/677.				

Appendix :

1. Lines and parts of lines (from Skeat's edition) left out of the MSS 681
2. The Hymn of Chaucer's Oxford Clerk Nicholas, *Angelus ad Virginem* (see A 3216, p. 92), and prints of the English and Latin Versions 687
3. Woodcuts of the 23 Tellers of the Canterbury Tales from the Ellesmere MS.
4. Woodcuts of 6 Tellers of Tales and 6 Allegorical Figures from the Cambr. Univ. Libr. MS Gg. 4. 27.

¹ Line 711 is left out by Dd., p. 551/547 below.² MS Dd. 4. 24 stops at line 855 ; the rest of the MS is gone.³ The Egerton MS leaves out lines 1238/9, p. 567/563 below.⁴ The Egerton MS leaves out of I, § 2, a part or the whole of lines 136 (p. 597/590), 212 (p. 603/596), 226 (p. 604/597), 241 (p. 605/598), 273 (p. 608/601), 338, 342 (p. 614/607), 357 (p. 616/609), 373 (p. 617/610), 383 (p. 618/611), 431 (p. 622/615), 435, 437 (p. 623/616), 448-9, 451, 452, 454, 455 (p. 624/617), 458 (p. 625/618), 494 (p. 628/621), 511 (p. 629/622), 547 (p. 633/626), 588 (p. 636/629), 592, 598 (p. 637/630), 601 (p. 638/631), 616 (p. 639/632), 622 (p. 640/633), 639, 640 (p. 641/632), 794 (p. 656/649), 806 (p. 657/650), 942 (p. 670/663), 947 (p. 671/664), 965, 969 (p. 673/666), 989 (p. 675/668), 1085 (p. 684/677), and thence to the end, l. 1092, and the Colophon.

(The Page-numbers are those of the Six-Text.)

THE PARSON'S TALE.

A TREATISE ON PENITENCE, IN 3 PARTS:

- Part I. On Penitence, and its 1st requisite **Contrition** (A) (p. 593-612).
 Part II. On its 2nd requisite, **Confession** (B) (p. 612-679).
 Part III. On its 3rd requisite, **Satisfaction** (C) (p. 679-684), with the Writer's Leave-taking and Retractations (p. 684-85).

PART I. (p. 593-612).

ON PENITENCE, AND ITS 1ST REQUISITE, CONTRITION.

Proem on Jeremiah vi. 16. The Tale is to be on *Penitence* as a full noble way to lead folk to Christ, and is to treat of

- i. 'what is Penitence' (p. 594).
- ii. 'whennes it is cleped Penitence'. [*not in the Tale.*]
- iii. 'in how manye maneres been the acciouns or werkynge of Penitence' (p. 594-5).
- iv. 'how many speses ther been of Penitence' (p. 595).
- v. 'whiche thynges apertenen and bihouen to Penitence' (p. 595-682: nearly all Parts I and III, and all Part II).
- vi. 'whiche thynges destourben Penitence' (at end of Part III, p. 682) (p. 593).
- i. **Penitence** defined, by *a.* St Ambrose; *b.* 'som doctour'; *c.* the writer. Its requisites: 1. bawling of sins: 2. purpose to have shrift, to do satisfaction, never to sin again, to continue in good works (p. 594).
- [ii. *not given.*]
- iii. The 3 actions of Penitence: 1. Baptism after sin; 2. not to do deadly sin after baptism; 3. not thus to do venial sin (p. 594-5).
- iv. The 3 species or kinds of Penitence: 1. Solemn (to be put out of church, or do open penance); 2. Common (to go naked on pilgrimage); 3. Private (p. 595).
- v. The 3 necessities or requisites for Penitence (p. 596-682):
 - A. **Contrition** of heart (p. 596-612).
 - B. **Confession** of mouth (Part II, p. 612-679).
 - C. **Satisfaction** (Part III, p. 679-682).
 Penitence avails against 3 things, by which we wrath Christ (p. 595).
- A. **Contrition** is the root of Penitence, whose stem bears branches and leaves of Confession, and fruit of Satisfaction. Contrition also bears a seed of grace, whose heat draws men to God. (Simile of the child and his nurse's milk.) Penance is the tree of life (p. 596).
- Four Points to be known about Contrition:
 1. What it is; 2. the causes that move a man to it; 3. how to be contrite; 4. what it avails the soul (p. 597).
 2. The 6 Causes that should move a man to Contrition:
 - a.* Remembrance of Sins (p. 597-8).
 - b.* Whoso does sin is the Thrall of Sin (p. 598-99).
 - c.* Dread of the Day of Doom and the Pains of Hell (p. 599-604). These described: the Doom (p. 599-600); Job's 'lond of mysesse and of derknesse' (p. 600-1); the 3 shames in hell against (1) 'Honours, (2) delices, and (3) riches' (p. 611); poverty in 4 things: no treasure, food, clothing, or friends (p. 602); and no delights of the 5 senses. The pain shall be eternal (p. 603). Hell is orderless (p. 603-4). The 7 causes why the damnd have lost all hope (p. 604).
 - d.* Remembrance of the good works we've left undone, and the loss of the good works done while we were in sin (p. 604-6).
- Deadly sin wipes out all good works formerly done (p. 605); and no good works can be done in deadly sin (p. 605-6). The new French song, *J'ai tout perdu mon temps*, l. 248, is also quoted in Chaucer's late poem of *Fortune*.

- e. Remembrance of Christ's suffering for our sins (p. 606). In man's sin, every ordinance is turnd up-so-down (p. 607). For this disorder Christ sufferd (p. 608).
- f. The hope of 3 things: 1. Forgiveness of Sins, 2. the Gift of Grace to do well, 3. the Glory of Heaven (p. 609).
- 3. How to be contrite. Contrition must be universal and total; for sins of thought, for desires against God's law, for wicked words as well as wicked deeds (p. 610). Contrition must be angwishous and continual (p. 609-11).
- 4. How Contrition helps the soul. It sometimes delivers a man from sin; destroys the prison of hell; cleanses the soul; changes the son of Wrath to the son of Grace (p. 611-12).

PART II (*no. v. continued*).**B. CONFESSION** (THE 2ND REQUISITE FOR PENITENCE) (p. 612-679).

- B. Confession.** § 1. (l. 317) 'what is confession' (p. 612).
- § 2. 'wheither it oghte nedes be doon or noon' (p. 672-9).
- § 3. 'whiche thynges been couenable to verray Confession' (p. 674-79).

CONFESSION, § 1.

- 1. 'Confession is verray shewynge of synnes to the preest' (l. 318) (p. 612). We must understand too
 - a. (l. 321) 'whennes that synnes spryngen' (p. 612-15).
 - b. 'how they encreessen' (p. 615-16; 672-74).
 - c. 'whiche they been' (p. 616-672).
- 1.a. Sin sprang from the fall of Adam (p. 612). The legend of Adam and Eve told (p. 613). From Adam we took Original Sin, and were born sons of eternal damnation; but Baptism rescues us; though we keep liability to temptation, or Concupiscence (p. 613-14).

Concupiscence, or the nourishing and occasion of sin. St Paul and St Jerome's temptations (p. 614-15).
- 1.b. How Sin grows in a man. 1. by Concupiscence; 2. Subjection to the Devil; 3. Hesitation; 4. Doing, the Sin becoming Actual (p. 615-16).
- 1.c. Sin is a. venial, β. deadly (or mortal).
 - α. 1. Venial Sin defined. It skips into Deadly Sin. (Simile of the drops of water into a vessel's hold drowning the ship;) (p. 616).
 - β. 1. Deadly Sin defined (p. 617).
 - α. 2. Of divers small venial sins, hardly thought sins (p. 617-18); eating, drinking, talking, too much; using your wife too much; not visiting the sick (p. 617); talking vanities at church, &c. (p. 618). Cure of venial sins by love to Christ, prayer, confession, good works, receiving the Sacrament, holy-water, &c. (p. 618).
- 1.c. β. 2. *The Seven Deadly Sins*. The Chieftains, head and spring, of all other Sins (p. 619).
 - i. Pride (p. 619-26), and its Remedy (p. 626-8).
 - ii. Envy (p. 628-30), and its Remedy (p. 630-1).
 - iii. Ire or Anger (p. 631-42), and its Remedy (p. 642-5).
 - iv. Accidie or Sloth (Discontent, Ennui) (p. 645-49), and its Remedy (p. 650-1).
 - v. Avarice or Covetousness (p. 651-7), and its Remedy (p. 657-8).
 - vi. Gluttony (p. 658-9), and its Remedy (p. 660).
 - vii. Lechery (p. 660-8), and its Remedy (p. 668-72).
- i. PRIDE (p. 619-626). Its 16 (and more) Twigs. 1. Disobedience, 2. Boasting, 3. Hypocrisy, 4. Despite, 5. Arrogance (p. 619), 6. Impudence, 7. Swelling of Heart (rejoicing in harm done), 8. Insolence, 9. Elation, 10. Impatience, 11. Contumacy, 12.

- Presumption, 13. Irreverence, 14. Pertinacity, 15. Vain-glory, 16. Jangling (chattering).
- A private kind of pride (the Host's Wife's and Wife of Bath's¹), wanting to go to offering first, &c. (p. 620).
- Two kinds of Pride, *a*, 'within man's heart,' *b*, without; *b*, being the sign of *a*, 'as the gaye leefsel atte Taverne is sign of the wyn that is in the Celer'² (p. 620-21), *b*, outside pride.
- a*. in dear clothing, 1. superfluity of it: its cost, furring, chisel-holes, dragging in the dung, waste of material (p. 621), unfitness for giving to the poor: 2. scantness of it: showing men's privy members, and buttocks (like a she-ape's rump), and the former as half-flayd, in parti-colourd hose³. The 'outrageous array of Women' (p. 623).
- B*. in horses (p. 623), and vicious grooms to tend 'em; plate-harness, &c.
- γ*. in household: keeping too many retainers or servants, who oppress the poor (p. 624).
- δ*. in table: not asking the poor to feasts; having burning and ornamented dishes⁴; too costly cups, &c., and too choice minstrelsy (p. 624).
- What Pride sins are deadly, and what venial (p. 624).
- The Sources of Pride (p. 624): goods of Nature, Fortune, Grace (p. 624). The Folly of Pride in any of these goods of Nature: 'we ben alle of o fader and of o mooder, and . . . of o nature'⁵. The general signs of *Gentleness*. (The flies calld 'bees', and their stingless king) (p. 625); 3 gifts of Grace; 3 of Fortune. The brittleness of popular praise⁶ (p. 626).
- The Remedy against Pride.*
- Humility or Meekness, and its 3 kinds: in 1. heart, 2. mouth, 3. works. 4 kinds of each of these (p. 626-27).
- ii. ENVY (p. 627-30): defined by the Philosopher and St Augustine. It springs from Malice (p. 627).
- Malice; 2 kinds of: 1. hardness of heart, or recklessness; 2. opposing truth (p. 627).
- The 2 kinds of Envy (p. 628): 1. sorrow at other men's prosperity; 2. joy at other men's harm; whence comes
- Backbiting; 5 kinds (p. 628): 1. praise with a *but* at the end; 2. turning well-meant things upside down to ill ones; 3. lessening a neighbour's goodness; 4. putting one man above another; 5. glad listening to scandal (p. 628).
- Grudging or murmuring (p. 628): 1. against God (p. 629); 2. Murmuring from avarice, 3. from pride, 4. from envy; 5. among Servants, who say 'the Devil's *Paternoster*'; 6. Murmuring from ire or hate: thence, *a*. Bitterness of Heart, *b*. Discord, *c*. Scorning; *d*. Accusing (p. 629); *e*. Malignity (p. 630).
- The Remedy against Envy* (p. 630-31).
- Love of God and one's neighbour. How a man shall love his neighbour. How an enemy is included in the name 'neighbour' (p. 630). 3 Remedies of Love, against 3 deeds of Hate (p. 631). Love is the medicine that casts out the venom of Envy from man's heart (p. 631).
- iii. IRE or ANGER (p. 631-42), and its 2 kinds: *a*. good Ire or Wrath (p. 632); *b*. wicked Ire, and its 2 kinds: sudden ire, and ire of malice aforethought (p. 632-33).
- Three Shrews that forge in the Devil's furnace: Pride, Envy, and Contumely (p. 633).

¹ Melibe-Monk Link, B. § 11; and General Prologue, A.

² Chaucer's father no doubt had a sign outside his wine-shop or tavern in Thames Street, London.

³ The outpoken and somewhat coarse abuse of the new fashions in dress is a great change from Chaucer's admirable Third-Period chaff of the moral short-comings of the monks and friars, &c., in the Prologue and middle Tales. If this is not change of man, it's change of mood.

⁴ Chaucer must have seen plenty of these when he was page, valet, and squire.

⁵ Compare Chaucer's *Gentleness*, &c. ⁶ Compare Clerk's Tale, Part VI, st. 135.

Wrath takes away a man's wit and spiritual life (p. 634).

Fruits of Wrath: 1. Hate. 2. War and wrong. 3. Manslaughter, *a.* spiritual; *b.* bodily (p. 634).

a. The 3 kinds of spiritual Manslaughter (3, calld 6 in MSS, p. 634): 1. by Hate. 2. by Backbiting. 3. Giving wicked Counsel, by Fraud (p. 634).

b. bodily Manslaughter: slaying with your tongue, giving orders or counsel to slay a man (p. 634).

Manslaughter in deed: its 4 (that is, 7) kinds (p. 635): 1. by law: a Justice condemning a man to death; 2. justifiable homicide, in defence of one's own life; 3. by misadventure: shooting an arrow, &c.; 4. a woman overlying her child; 5. a man making a woman barren by drinks, &c., killing the fœtus within her, shedding his seed in the wrong place; a woman killing the child in her womb; 6. a woman killing her child (after birth) for shame; 7. a man by lechery or blows killing a fœtus.

(Sixteen) other sins coming from Ire or Anger.

1. blaming or despising God, as hazardless do (Cp. *Pardoner's Tale*) (p. 635); and those who treat of the Sacrament of the altar irreverently (p. 636).

2. Attry anger: making angry false excuses for sin.

3. Swearing, which dismembers Christ (p. 636).

a. Of lawful Swearing, before a Judge: its 3 conditions, and its motives; *b.* God's name and Christ's, not to be taken in vain (p. 637); *c.* swearing for gentility or manliness (p. 638); *d.* swearing suddenly; *e.* of Adjuration and Conjurament by enchanters and necromancers; *f.* of Divination by Dreams, &c.; *g.* of Charms for Wounds and Maladies (p. 638).

4. Lying (p. 638), and its 6 kinds.

5. Flattering. How Flatterers are the Devil's Nurses, his Enchanters and Chaplains (p. 639).

6. Cursing that comes of irous heart: Malison.

7. Chiding and Reproach (p. 640); (specially a chiding wife¹) (p. 640-41).

8. Scorning (p. 641).

9. Giving wicked Counsel (p. 641).

10. Sowing and making Discord (p. 642).

11. Double tongue (p. 642).

The Remedy against Anger (p. 643-5). Debonairtee and Patience (p. 643). Four kinds of grievances, and their remedies: 1. wicked words, 2. loss of goods, 3. harm of body, 4. outrageous labour (p. 644).

Incentives to Patience. Story of the Philosopher and Child (p. 644-45). Obedience comes from Patience (p. 645).

iv. ACCIDIE, or SLOTH (Discontent, Ennui) (p. 645-49), is an enemy to the 3 states of man,—1. innocence (p. 645), 2. prayer (p. 646), 3. grace;—and to one's livelihood. Its 12 bad consequences (p. 646): 1. Sloth (and its remedy); 2. Dread to begin good works (p. 646); 3. Wanhope, or Despair (and its Remedy) (p. 647); 4. Somnolence (p. 648), and 5. Negligence, or 6. Recklessness, and the Remedy for each; 7. Idleness; 8. *Tarditas*, or tarrying before turning to God (p. 649); 9. Lachesse, or giving up a good work begun; 10. Coldness; 11. Undevotion; 12. Worldly sorrow (p. 649).

The Remedy against Accidie (p. 650-51): Fortitude or Strength, and its 5 kinds. 1. Magnanimity² or great Courage; 2. Faith or Hope; 3. Assurance; 4. Magnificence; 5. Constancy (p. 651).

¹ Does Chaucer here refer to his former wife?

² Miswritten 'Magnificence' in Ellesmere and Lausdowne MSS.

- v. **AVARICE** (p. 651-57). The difference between Avarice and Covetousness (p. 651); and between an Idolater and an avaricious man (p. 652). Of Covetousness, and lords' extortion from their bondmen: "humble folk been Cristes freendes" (p. 652-53). The Duty of lords to their thralls or churls. Of those that pillage Holy Church (p. 653-54); lords who plunder the poor are like wolves (p. 654). Of Deceit between Merchant and Merchant (p. 654). Of honest bodily Merchandise (the surplus of one country may be sent to help another) (p. 654). Of spiritual Merchandise, or Simony, and its 2 kinds (p. 655),—thieves that steal Christ's souls get livings (p. 655-56);—Hasardry or Games of Chance (p. 656). Other outcomes of Avarice (p. 656): 1. Lying, 2. Theft (bodily and spiritual) (p. 656-57), 3. False Witness, 4. False Oaths (p. 657).

The Remedy against Avarice (p. 657): Mercy and Pity, and reasonable Liberality (p. 658). Of foolish largess (p. 658).

- vi. **GLUTTONY** (p. 658-59), and its 5 kinds (p. 659): 1. Drunkenness, or the burial of man's reason; 2. a troubled spirit; 3. bad way of eating; 4. distempred bodily humours; 5. forgetfulness. Or, as St Gregory says, 1. eating too soon; 2. eating too delicate food; 3. taking too much; 4. troubling too much about cooking food; 5. eating greedily: these are the 5 fingers of the devil's hand (p. 659).

The Remedy against Gluttony (p. 660): Abstinence, and its fellows, Temperance, Shame, Content with plain food, Moderation, Soberness, Sparing (p. 660).

- vii. **LECHERY** (p. 660). Its punishment in the Old Testament (p. 660). Adultery, and the desire of it (p. 661-62).

The 5 fingers of the Devil's other hand (p. 662); 1. foolish looking; 2. villainous touching; 3. foul words; 4. kissing (old dotards, and dry dogs at a rose-tree (p. 662); and how a man should love his wife); 5. the stinking deed of lechery (p. 663). Its kinds: 1. Fornication. Taking a maid's maidenhead, or 100th fruit (p. 663). 2. Adultery, defined. 3. Harms following from it: *a.* breaking of faith; *b.* theft (of the wife's body from her husband (Joseph and Potiphar's wife), and of her soul from Christ); *c.* breaking God's commandment, and defouling Christ (p. 664). Of Harlots and Bawds (p. 665). Adultery is set between Theft and Manslaughter. More kinds of Adultery: 1. by Men bound by Religious Vows, &c.; 2. those in Holy Orders (p. 665). Lecherous Priests are like a free Bull in a town, and they eat raw flesh of folk's wives and daughters (p. 666); 3. by man and wife copulating for pleasure only (p. 667); 4. copulation with kinsfolk, spiritual (or godchildren) or fleshly (blood relations); 5. the abominable unmentionable sin; 6. Pollution, of 3 kinds; 1. too rank humours; 2. weakness (p. 667); 3. evil thoughts (p. 668).

The Remedy for Lechery (p. 668): I. Chastity and Continence.

1. in Marriage. (The true effect of Marriage. One husband to have one wife (p. 668). How a man should behave to his wife (p. 669). How the wife should be subject to her husband (p. 669), and be moderate in behaviour, discreet in words, &c. (p. 669-70). The 3 causes for which man and wife may copulate (p. 670): *a.* begetting of children; *b.* to pay the mutual debt of their bodies; *c.* to avoid lechery; (p. 670). The 4th cause, pleasure, is deadly sin (p. 670-71).)

2. In Widowhood; 3. Virginity (p. 671).

II. Special avoidance of causes of lechery: *a.* eating and drinking; long sleeping; *b.* the person who'd tempt you (p. 671-2).

(I wish I could tell you the Ten Commandments; but it's too high doctrine (p. 672).) [End of *Confession*, § 1, *c.*]

Sin is in heart, mouth, deed, by the 5 Wits (p. 672).

- § 1. *b.* (see p. 615–16). The 7 Circumstances that encrease or aggravate sins (p. 672). 1. the person who sins (male or female, &c.); 2. the kind of sin (fornication or homicide); 3. the place it was committed in (as in a church, by a priest) (p. 673); 4. for what motive; 5. the number of times it was committed; 6. by what temptation; 7. how it was committed; and all other circumstances (p. 674).

CONFESSION, § 2, § 3 (p. 674–79).

Profitable Confession, and its 4 (= 3) Conditions (p. 674):

1. sorrowful bitterness of heart (p. 674); its 5 signs: *a.* shamefastness (like the Publican's) (p. 675); *b.* humility; *c.* fulness of tears (p. 675); *d.* no hesitation (like the Magdalen) for shame; *e.* obedience to receive penance laid on you (p. 675).
2. speedy Confession (p. 676); its 4 Conditions: *f.* that it be well thought over; *g.* the greatness and number of sins must be understood; *h.* the sinner must be contrite, and *i.* avoid occasions of sins.
3. Shrift must be made to one man, not more (p. 676).

True Shrift, and its 10 Conditions (p. 677): 1. that it be of free will; 2. that it be lawful (both sinner and priest, Popish); 3. that it be not despairing of Christ's mercy; 4. that a man accuse himself only, and not another; 5. that it be not lying (accusing oneself of sins never committed) (p. 678); that it be by one's own mouth, and not by letter; 7. that the sin be not painted with fair words; 8. that the shrift be to a discreet priest; 9. that the shrift be not made for vain-glory, but for fear of Christ; 10. that the shrift be not made suddenly, for a joke (p. 678). You may be shriven more than once for the same sin; and should be houseld once a year (p. 679).

PART III (*no. v. continued, and no. vi.*).

SATISFACTION (THE 3RD REQUISITE FOR PENITENCE)
(p. 679–684).

In *a.* Alms. *β.* bodily punishment.

a. Alms and its three kinds (p. 679): 1. Contrition of heart. 2. Pity for one's neighbour's faults. 3. Giving good counsel to other's souls and bodies (food, visits in prison, burial). These Alms should be done privily, if possible (p. 680).

β. Bodily Punishment (Penance), of 4 kinds: 1. Prayers (chiefly of the Paternoster, whose expounding I leave to Masters of Theology) (p. 680). 2. Watching, and its 3 kinds: forbearing, *a.* meat and drink, *b.* worldly jollity, and *c.* deadly sin (p. 681). 3. Fasting, and its 4 kinds: Liberality to poor folk; spiritual gladness of heart; not grudging at fasting; reasonable eating. 4. Virtuous teachings, or Discipline: *a.* by word, writing, or example; *b.* by wearing hairshirts, &c., next your skin, scourging yourself, taking evils and injuries patiently (p. 682). [End of no. v. in Part i; p. 593.]

- vi. The 4 Things that disturb Penance [no. vi, or last §, of p. 593 at foot] (p. 682). 1. Dread, and its remedy. 2. Shame, and its remedy. 3. Hope: *a.* of long life, and *b.* consequent overconfidence in Christ's mercy (p. 683). 4. Wanhope, or Despair of Mercy; its 3 kinds: *x.* from great and long-continued sin; *y.* from falls-back into sin; *z.* from not being able to persevere in goodness (p. 683).

The fruit of Penance (p. 683–4).

EPILOGUE.

The Author's Leave-taking, and Lament over, and Withdrawal of, his Sinful Books, &c. (p. 684–85).

[on leaf 132, back]

& bigynneth the
Phisiciens tale with-oute a Prologe :

There was as telleth Titus liuius
A knyght / that called was virginius
ffulfilde of honour / and of worthynesse

And strong of frendes / and of gret richesse 4

This knyght a doughter hadde / by his wyf

No children hadde he moo / in al his lyf

ffair was this mayde / in excellent beautee

Abouen euery wyght / that man may se 8

ffor nature hath / with souereyne diligence

I-formed hire / in so gret excellence

As though she wolde seyn / lo I nature

Thus kan I forme / and peynte a creature 12

Whan that me list / who kan me countrefete

Pigmalion nought / though he ay forge and bete

Or graue / or peynte / for I dar wel seyn

Appelles 3anzis / shulde werche in veyn

Outher to graue / or peynte / or forge / or bete

If they presumeden / me to countrefete

ffor he that is / the fourmere principal

hath maked me / his vicaire general

To forme / and peynten / erthely creaturis

Right as me list / and ech thyng in my cure [MS. torn]

vnder the moone / that may wane and waxe

And for my werk / right no thyng wol I axe [leaf 139] 24

¶ Quere in
Methamor-
phosios

¶ Appelles
fecit mira-
bile opus in
tumulo
darij . vide
in Alexandri
libro 6o de
3anzis in
libro Tullij

20

My lord and I / ben ful of oon accord
 I made hire / to the worshiþe of my lord
 So do I / alle myne othere / creatures
 What colour that they han / or what figures 28
 Thus semeth me / that nature wolde seye
 This mayde of age / twelue ȝer was and tweye
 In which that nature / hadde swich delit
 ffor right as she kan peynte / a lilye whit 32
 And reed as Rose / right with swich peynture
 She peynted hath / this noble creature
 Er she were born / vp-on hire lymes free
 Where as by right / swich coloures shulde bee 36
 And Phebus dyed hath / hire tresses grete
 lyke to the stremes / of his burned hete
 And if that excellent / was hir beaute
 A thousand fold / moore vertuous was she 40
 In hire ne lakked / no condicion
 That is to preyse / as by discrecion
 As wel in goost as body / chaast was she
 ffor which she floured / in virginite 44
 With alle humylite / and abstinence
 With alle attemperance / and pacience
 With mesure eke / of berynge and array
 Discret she was / in answeyng alwey 48
 Though she were wys Pallas / dar I seyn
 hire facounde eke / ful wommanly and pleyn
 Noo countrefeted termes / had she
 To seme wys / but after hire degree 52
 She spak / and alle hire wordes more & lesse
 Sovnyng in vertu / and in gentillesse
 Shamefast she was / in maydens shamefastnesse
 Constant in herte / and euere in bisinesse 56
 To dryue hir out / of ydel slogardye
 Bacus had of hir mouth / right no maistrie
 ffor wyn and ȝouth / dooth venus encrees
 As men in fyr / wol casten oille or grees 60

And of hire owene vertu / vnconstreyned
 She hath ful ofte tyme syke / hir feyned
 ffor that she wolde fleen / the compaignye
 where likly was / to treten of folye 64
 As is at festes / reuels / and at daunces
 That ben occasiouns / of daliaunces
 Swich thyng / maken children for to be
 To sone rype / and bold as men moun se 68
 Which is ful perilous / and hath be 3oore [leaf 139, back]
 ffor al to sone / moun they lerne loore
 Of boldnesse / whan she woxen is a wyf
 ¶ And 3e maistresses / in 3oure olde lyf 72
 That lordes doughtres / han in gouernaunce
 Ne taketh of my wordes / no displesaunce
 Thenketh that 3e ben set / in gouernynge
 Of lordes doughtres / oonly for two thynges 76
 Outher for 3e han kept / 3oure honeste
 Or elles 3e han falle / in freelete
 And knowen wel I-now / the olde daunce
 And han forsaken fully / swich meschaunce 80
 ffor euere moo / therfore for cristes sake
 To teche hem vertu / loke that 3e ne slake
 ¶ A thef of venyson / that hath for-laft
 his likerousnesse / and al his olde craft 84
 kan kepe a forest / best of any man
 Now kepeth wel / for if 3e wole 3e kan
 loke wel that 3e / vn-to no vice assente
 leest 3e be dampned / for 3owre wykke entente 88
 ffor who so doth / a traytour is certeyn
 And taketh kepe / of that that I shal seyn
 Of alle treson / souerayn pestilence
 Is whan a wyght bitraiset / Innocence 92
 3e fadres and 3e modres / eke also
 Though 3e han children / be it on or moo
 3oure is the charge / of al hir surueaunce
 Whil that they ben / vnder 3oure gouernaunce 96

Beth war / if be ensauple of 3oure lyuyng
 Or by 3oure necligence / in chastisyng
 That they perisshe / for I dar wel seye
 If that they doon / 3e shul it deere a-beye 100
 vnder a Shepherde / soft and necligent
 The wolf / hath many a sheep and lamb to-rent
 Suffiseth on exsample / now as heere
 ffor I moot turne a-geyn / to my matere 104
 ¶ This mayde / of which / I wol this tale expresse
 So kept hir self / hir neded no Maistresse
 ffor in hir lyuyng / maydens myghen rede
 As in a book / euery good word / or dede 108
 That longeth to a mayden / vertuous
 She was so prudent / and so bountevous
 ffor which the fame out sprong / on euery syde
 Bothe of hir beaute / and hire bounte wyde [leaf 140] 112
 That thurgh that lond / they preised hir echone
 That loued Vertu / saue Envy allone
 That sory is / of oother mennes wele ¶ Augustinus
 And glad is of his sorwe / and his vnhele 116
 The doctour / makith this discripcioun
 This mayde vp-on a day / went in the toun
 Toward a temple / with hir moder deere
 As is of 3onge maydens / the manere 120
 ¶ Now was there thanne / a Iustice in that toun
 That gouernour was / of that Regioun
 And so bifel / this Iuge / his eyen caste
 vp-on this mayde / aysynge him ful faste 124
 As she coom forby / there as this Iuge stod
 A-noon his herte chaunged / and his mood
 So was he caught / with beaute of this mayde
 And to him self / ful pryuely he sayde 128
 This mayde shal be myn / for any man
 A-noon the fend / in-to his herte ran
 And taughte him sodeynly / that he by sleighte
 The mayden to his purpos / wyne myghte 132

ffor certes by no force / ne by no mede
him thoughte he was nat able / for to spede
ffor she was strong of frendes / and eke she
Confermed was / in swich souerayn bounte 136
That wel he wiste / he myght hir neuere wynne
As for to make hir / with hir body synne
ffor which / by greet deliberacioun
he sent after a cherl / was in the toun 140
Which that he knew / for subtil and for bold
This Iuge vn-to this cherl / his tale hath told
In secree wyse / and maad him to ensure
he shulde telle it / to no creature 144
And if he dide / he shulde leese his hed
Whan that assented was / this cursed reed
Glad was this Iuge / and maked him gret chere
And gaf him giftes / preciouise and deere 148
¶ Whan shapen was / al here conspiracye
ffro poynt to poynt / how that his lecherye
Parfourmed shulde ben / ful subtilly
As ȝe shuln heere it / after openly 152
¶ hom goth the cherl / that hight Claudyus
This fals Iuge / that hight Apius
So was his name / for this is no fable
But knowen for historial thyng / notable [leaf 140, back] 156
The sentence of it / soth is out of doute
This fals Iuge / goth now fast a-boute
To hasten his delyt / al that he may
And so byfel / sone after on a day 160
This fals Iuge / as telleth vs the storie
As he was wont / sat in his Consistorie
And gaf his domes / vp-on sondry cas
This fals Cherl cam forth / a ful gret pas 164
And seide lord / if that it be ȝoure wille
As doth me right / vp-on this pitous bille
In which I pleyne / vp-on virginus
And if that he wol seyn / it is nat thus 168

I wol it preeue / and fynde good wytnesse
 That sooth is / that my bille / wol expresse
 ¶ This Iuge answered of this / in his absence
 I may nat ȝeue / diffynytyf sentence 172
 lat do him calle / and I wol gladly heere *id est audire*
 Thow shalt haue al right / and no wrong here *id est hic*
 ¶ virginus cam to wyte / the Iuges wille
 And right anon was red / this cursed bille 176
 The sentence of it / was as ȝe shuln heere
 ¶ To ȝow my lord sire Apius / so dere
 Sheweth ȝoure pore seruaunt Claudius
 how that a knyght / called virginus 180
 Ageyns the lawe / a-geyn al equitye
 holdeth expres / a-geyn the wyl of me
 My seruaunt / which that is my thral by right
 Which fro myn hous / was stolen vp-on a nyght 184
 Whil that she was ful ȝong / this wyl I preeue
 By wytnesse lord / so that it nat ȝow greue
 She nys his doughter nat / what so he seye
 Wherefore to ȝow my lord / the Iuge / I preye 188
 ȝelde me my thral / if that it be ȝoure wille
 lo this was al / the sentence / of his bille
 virginus gan / vp-on the thral biholde
 But hastily / or he his tale tolde 192
 And wolde haue preued it / as shulde a knyght
 And eke by wytnessynge / of many a wyght
 That al was fals / that seide his aduersarie
 This cursed Iuge / wolde no thyng tarie 196
 Ne heere a word more / of virginus
 But ȝaf his Iugement / and seide thus
 ¶ I deme anoon this cherl / his seruaunt haue
 Thow shalt no lengere / in thyn hous hir saue 200
 Go brynge hire forth / and put hire in oure warde [*leaf 141*]
 The cherl shal han his thral / this I awarde
 ¶ And whan this worthy knyght / virginus
 Thurgh sentence / of this Iustice Apius 204

Muste by force / his deere doughter giuen
 vn-to the Iustice / in lecherye to lyuen
 he goth him hom / and sette him in his halle
 And leet a-noon / his deere doughter calle 208
 And with a face deed / as asshen colde
 vp-on hire humble face / he gan biholde
 With fadres pitee / stikyng thurgh his herte
 Al wolde he / from his purpos nat conuerte 212
 ¶ Doughter quod he / virginia by thy name
 There ben two weyes / either deth or shame
 That thou must suffre / allas that I was bore
 ffor neuere thou deseruedest / wherfore 216
 To dyen with a swerd / or with a knyf
 O deere doughter / endere of my lyf
 Which I haue fostred vp / with swich plesaunce
 That thou were neuere / out of myn remembraunce 220
 O doughter / which that art / my laste woo
 And in my lif / my laste ioye also
 O gemme of chastitee / in pacience
 Take thou thy deth / for this is my sentence 224
 ffor loue / and nat for hate / thou must be ded
 My pitous hand / moot smyten of thyn hed
 Allas / that euere Apius the say
 Thus hath he falsly / Iuged the to-day 228
 And told hire al the cas / as ȝe bifore
 han herd / nat nedeth it / to telle it more
 ¶ O mercy deere fader / quod this mayde
 And with that word / she bothe hir armes leyde 232
 A-boute his nekke / as she was wont to doo
 The teeris borst out / of hire eighen two
 And seide / goode fader / shal I dye
 Is there no grace / is þere no remedye 236
 ¶ No certes / deere doughter myn quod he
 ¶ Than ȝif me leiser / fader myn quod she
 My deth for to compleyne / a litel space 239
 ffor pardee / Iepte ȝaf his doughter grace

¶ Iudicium capitulo xio
fuit illo tempore

ffor to compleyne / er he hir slow / allas Iepte Galaandes
 And god it woot / no thyng was hir trespas
 But for she ran / hir fader first to se
 To welcome him / with gret solempnytee 244
 And with that word / she fel a swoughne a-non [leaf 141, back]
 And after / whan hire swoughnyng is a-gon
 She riseth vp / and to hire fader seide
 Blissed be god / that I shal dye a mayde 248
 3if me my deth / er that I haue a shame
 Doth with 3oure child / 3oure wil / a goddes name
 And with that word / she preieth him ful ofte
 That with his swerd / he shulde smyte softe 252
 And with that word / a swoughne doun she fil
 hire fader / with ful sorweful herte / and wil
 hir hed of smote / and by the top it hente
 And to the Iuge / he gan it to presente 256
 As he sat 3et / in doom Consistorie
 And whan the Iuge it saw / as seith the storie
 he bad to take him / and an-hange him faste
 But right a-noon / a thousand people in thraste 260
 To saue the knyght / for routhe and for pitee
 ffor knowen was / this fals Iniquitee
 ¶ The people a-noon / hadden suspect in this thyng
 By manere of the cherles / chalangyng 264
 That it was by the assent / of Apius
 They wisten wel / that he was lecherous
 ffor which / vn-to this Apius they gon
 And cast him in a prison / right a-noon 268
 Where as he slow him self / and Claudyus
 That seruauunt was / vn-to this Apius
 Was demed for to hange / vp-on a tree
 But that virginus / of his pitee 272
 So preyed for him / that he was exiled
 And elles certes / had he ben bigyled
 The remenaunt were an-hanged / moore and lesse
 That were consentant / of this cursednesse 276

¶ heere moun men sen / how synne hath his merite
 Beth war / for no man woot / whom god wol smyte
 In no degree / ne in which manere wyse
 The worm of conscience / may a-gryse 280
 Of wykked lyf / though it so pryue be
 That no man wot ther-of / but god and he
 ffor he be lewed man / or elles lered
 he noot howe sone / that he shal ben a-fered 284
 Therefore I rede 3ow / this counsel take
 fforsaketh synne / er synne 3ow forsake

¶ Here endeth the Phisiciens tale /

[on leaf 141, back]

& bigynneþ the prologe of the Pardonere

O ure Hoost bygan to swere / as he were wood [leaf 142]
 harrowe quod he / by nayles and by blood 288
 This was a fals cherl / a false Iustise

As shameful deeth / as herte kan deuyse
 Come to theise Iuges / and here Aduocates
 Algate this sely mayde / is slayn / allas 292
 Allas / to dere a-bought she hire beaute
 Wherefore I seye alday / that men moun se
 That ȝiftes of fortune / and of nature
 Ben cause of deeth / to many a creature 296

[.
 no gap in the MS.]

Of bothe ȝiftes / that I speke of now
 Men han ful ofte / more for harm than prow 300
 ¶ But trewely / myn owyn Maister deere
 This is a pitous tale / for to heere
 But nathelees / passe ouer / is no fors
 I preye to god / so saue thy gentil cors 304
 And eke thyne vrynals / and thyne Iurdones
 Thyn ypocras / and eke thy Galiones
 And euery boiste / ful of thy letuarie
 God blisse hem / and oure lady Seynt Marie 308
 So mote I then / thow art a propre man
 And lyke a prelat / by Seynt Ronyan
 Seyde I nat wel / I kan nat speke in terme
 But wel I woot / thow doost myn herte to erme 312
 That I almost haue caught / a Cardynacle
 By Corpus bones / but I haue tryacle
 Or elles a draught of moiste / and corny ale
 Or but I heere a-noon / a murie tale 316

Myn herte is loste / for pitee of this mayde
 Thow beal amy / thow Pardoner he sayde
 Telle vs sum myrthe / of Iapes right a-noon
 ¶ It shal be don *quod* he / by Seynt Ronyon 320
 But first *quod* he / heere at this Ale-stake
 I wol bothe drynke and eten / of a Cake
 But right a-noon / theise gentils gonne to crie
 Nay lat him nat telle vs / of no ribaudie 324
 Telle vs som moral thyng / that we may lere
 Some wyt / and thanne wol we gladly heere
 I graunte I-wys *quod* he / but I must thynke
 vp-on som honest thyng / whil that I drynke 328

¶ Radix omnium malorum est Cupiditas : Ad
Thymotheum .6°. [on leaf 142]

¶ The Perdoners owyn Prologe [leaf 142, back]

Lordynges quod he / in chirches whan I preche 329
 I peyne me to haue / an hauteyn speche
 And rynges out / as round / as gooth a belle
 ffor I can al by rote / that I telle 332
 ffirist I pronounce / whennes that I come 335
 And thanne myne Bulles shewe I / alle and some 336
 Oure liege lordes seel / on my patente
 I shewe first / my body to warente
 That no man be so bold / ne preest ne Clerk
 Me to distourbe / of Cristes holy werk 340
 And after that / than telle I forth my tales
 Bulles of Popes / and of Cardynales
 Of Patriarkes / and of Busshopes I shewe
 And in latyn speke I / wordes fewe 344
 To Saffron with / my predicacioun
 In euery village / and in euery toun 346
 This is my Teme / and shal / and euere was 333
 Radix malorum / est Cupiditas 334
 Thanne shewe I forth / my longe cristal stones 347
 I-crammed ful of cloutes / and of bones 348
 Relikes ben they / as wenen they ichon
 Thanne haue I in a lotoñ / a shulder boñ
 Which that was / of an holy Iewes sheep
 Goode men I seye / take of my wordes keep 352
 If that this bon / be wasshe in any welle
 If Cow or Calf or Oxe / or sheep swelle
 That any worm hath ete / or worm I-stonge
 Take water of that welle / and wasshe his tonge 356

And it is hool a-noon / and forthere more
 Of pokkes and of Scabbe / and euery sore
 Shal euery sheep be hool / that of this welle
 Drynketh a draughte / take kepe eke what I telle 360
 If that the goode man / that the bestes oweth
 Wol euery wyke / er that the Cok him croweth
 ffastyng drynken / of this welle a draughte
 As thilke holy Iew / our eldres taughte 364
 his bestes and his stoor / shal multiplie
 And sire also / it helet̃ Ialousie
 ffor though̃ a man be falle / in Ialous rage
 lat maken with̃ this water / his potage 368
 And neuere shal he more his wyf mys-triste
 Though̃ he the sothe / of hire defaute wiste
 Al hadde she taken Preestes / two or thre
 ¶ heere is a Miteyn eke / that 3e may se 372
 He that his hond / wol putte in this Mitayn [leaf 143]
 he shal haue multiplieng / of his grayn
 Whan he hath sown / be it whete or Otes
 So that he offre pens / or ellis grotes 376
 Goode men & wommen / oo thyng warne I 3ow
 If any wight / be in this chirche now
 That hath don synne horrible / that he
 Dar nat for shame / of it I-shryuen be 380
 Or any womman / be she 3ong or old
 That hath I-maked / hire housbonde Cokewold
 Swich folk shuln haue / no power ne no grace
 To offren to my relikes / in this place 384
 And who so fyndeth him / out of swich blame
 They wol come vp / and offre a goddis name
 And I assoille him / by the auctoritee
 Which that by bulle / I-graunted was to me 388
 ¶ By this gaude / haue I wonne 3er by 3er
 An hundred mark / sithe I was Pardonier
 I stonde like a Clerk / in my pulpet
 And whan the lewede peeple / is doun I-set 392

I preche so / as 3e han herd bifore
 And telle an hundred / false iapes more
 Thanne peyne I me / to strecche forth the nekke
 And Est and west / vp-on the peeple I bekke 396
 As doth a dowue / sittying on a berne
 Myn handes and my tonge / goon so 3erne
 That it is ioie / to seen my besynesse
 Of auarice / and of swich cursednesse 400
 Is al my prechyng / for to make hem free
 To 3eue here pens / and namely vn-to me
 ffor myn entente is nat / but for to wynne
 And no thyng / for correccioñ of synne 404
 I rekke neuere / whan that they ben beryed
 Though that here soules / gon a blakeberyed
 ffor certes / many a predicacioñ
 Cometh ofte / of yuel entencioñ 408
 Som for plesaunce of folk / and flaterie
 To ben a-vaunced / by ypocrisye
 And som for veyn glorie / and som for hate
 ffor whan I dar / noon other weyes debate 412
 Thanne wol I styng him / with my tonge smerte
 In prechyng / so that he / shal nat a-sterne
 To ben defamed falsly / if that he
 hath trespassed / to myne bretheren or to me 416
 ffor though I telle nought / his propre name [leaf 143, back]
 Men shuln wel knowe / that it is the same
 By signes / and by othere circumstaunces
 Thus quyte I folk / that doon vs displesaunces 420
 Thus spitte I out my venym / vnder hewe
 Of holynesse / to semen holy and trewe
 But shortly / myn entente I wol deuyse
 I preche of no thyng / but for coueytise 424
 Therefore my teme is 3et / and euere was
 Radix malorum / est cupiditas
 ¶ Thus can I preche / ageyn that same vice
 Which that I vse / and that is Auarice 428

But though my self / be gilty in that synne
 3et kan I maken / othere folk to twynne
 ffrom Auarice / and sore to repente
 But that is nat / my principal entente 432
 I preche no thyng / but for coueitise
 Of this matere / it oughȝe I-now suffice
 ¶ Thanne telle I hem / ensaumples many oon
 Of olde stories / longe tyme a-goon 436
 ffor lewede peeple / louen tales olde
 Swiȝh thynges konne they / wel reporte & holde
 What trowe 3e / that whiles I may preche
 And wynne gold and siluer / for I teche 440
 That I wol lyue / in pouertee wilfully
 Nay nay / I thought it neuere trewely
 ffor I wol preche / and begge in sondry londes
 I wol nought do no labour / with myne hondes 444
 Ne make baskettes / and lyue ther-by
 By cause / I wol nat beggen ydelly
 I wol noone of the Apostles / countrefete
 I wol haue moneye / wolle / Chese and whete 448
 Al were it 3euen / of the poorest page
 Or of the poorest wydewe / in a village
 Al shulde hire children sterue / for famyne
 Nay I wol drynke licour / of the vyne 452
 And haue a ioly wenche / in euery toun
 But herkeneth lordynges / in conclusioun
 3oure likyng is / that I shall telle a tale
 Nowe haue I dronke / a draughte of corny Ale 456
 By god I hope / I shal 3ow telle a thyng
 That shal by resoñ / ben at 3oure likyng
 ffor though my self / be a ful vicious man
 A moral tale / 3et I 3ow telle can 460
 Which I am wont to preche / for to wynne
 Now holde 3oure pees / my tale I wol bigynne

¶ Et nunc narrat fabulam suam [in margin of ff. 143, back]

IN ffaundres whilom / was a compaignye [leaf 144]
 Of 3onge folk / that haunteden folye 464
 As ryot hasard / Stewes and Tauernes
 where-as with harpes / lutes and Gyternes
 They daunce / and pleyen atte dees / bothe day &
 And ete also / and drynken ouer here myght [nyght
 Thurgh which they doon / the deuete sacrifice
 with-Inne that deuete temple / in cursid wyse
 By superfluitee / abhominable
 here othes ben so grete / and so dampnable 472
 That it is grisly / for to here hem swere
 Oure blissed lordes body / they to-teere
 hem thoughte / that Iewes rent him nought I-now
 And ech of hem / at otheres synne low 476
 And right a-noon / than comen Tombesterys
 ffetise and smale / and 3onge ffrutesterys
 Syngeris with harpes / Baudes / wafererys
 which ben / the verray deuete officeris 480
 To kynde and blowe / the fir of lecherie
 That is annexed / vn-to Glotonye
 The holy wryt take I / to my wytnesse 483
 That luxurye / is in wyn / and dronkenesse ¶ Nolite inebriare
 ¶ lo how that dronken Loth / vnkendely vino quo est
 lay by hise doughtres two / vn-wetyngly luxuria:
 So dronke he was / he nyste what he wroughte
 Herodes / who so wel / the stories soughte 488
 [.
 no spurious lines in this MS.]

whan he of wyn / was replet at his feste
 Right at his owne table / he 3af his heste
 To slen the Baptist Iohn / ful gilleteles
 Senek seith a good word / doutelees 492
 he seith / he can no difference fynde
 Bitwix a man / that is out of his mynde
 And a man / which that is dronkelewe
 But that woodnesse / I-fallen in a shrewe 496
 Perseuereth lengere / than doth dronkenesse
 O Glotonye / ful of cursednesse
 O cause first / of oure confusion
 O original / of our dampnacion 500
 Til Crist had bought vs / with his blod a-geyn
 lo howe deere / shortly for to seyn
 A-bought was / thilke cursed vilenye
 Corrupt was al this world / for glotonye 504
 Adam oure fader / and his wyf also
 ffro Paradys / to labour and to woo
 Were dryuen / for that vice / it is no drede
 ffor whil that Adam fasted / as I rede [leaf 144, back] 508
 he was in Paradys / and whan that he ¶ *Ieronimus contra Io-*
 Ete of the fruyt / defended / on a tree *uinianum // Quam-*
 A-noon he was out cast / to woo & peyne *diu ieiunauit adam /*
 O glotonye / on the wel ought vs pleyne *in paradiso fuit / co-*
 O wiste a man / how many maladies *medit & eiectus est*
 ffolwen of excesse / and of glotonyes *statim duxit vxorem :* 512
 he wolde ben / the more mesurable
 Of his diete / sitting at his table 516
 Allas the shorte throte / the tendre mouth
 Maketh that Est and west / & North & south
 In Erthe in Eyr in water / man to swynke
 To gete a gloton / deyntee mete and drynke 520
 Of this matere / o Poule / wel kanstow trete
 Mete vn-to wombe / & wombe eke vn-to mete ¶ *Esca ventri &*
 Shal god destroyen bothe / as Paulus seith *venter escis*
 Allas / a foul thyng is it / by my feith *deus autem &*
hunc & illam
destruet

To seye this worde / and foulere is the dede 525
 whan man so drynketh / of the white and rede
 That of his throte / he maketh his pryuee
 Thurgh thilke cursed / superfluitee 528
 The Apostle wepyng / seith ful pitously ¶ Ad Philipenses ca^o 3^o.
 There walken manye / of which 3ow told haue I.
 I seye it now wepyng / with pitous vois
 There ben enmys / of Cristes crois 532
 Of which the ende is deth / wombe is here god
 O wombe o bely / o stynkyng Cod
 ffulfild of donge / and of corrupcioun
 At either ende of thee / foule is the soun 536
 how gret labour and cost / is the to fynde
 Theise Cookes / how they stampe & streyne & grynde
 To tornen substaunce / in-to Accident
 To fulfille / al thy lykerous talent 540
 Out of the harde bones / knocke they
 The mary / for they caste nought a-wey
 That may goo thurgh the golet / softe and swote
 Of spicerie / of leef of bark and roote 544
 Shal ben his sause / I-maked be delyt
 To maken him 3et / a newere appetit
 But certes / he that haunteth / swich delices ¶ Qui autem in
 Is ded / whil that he lyueth in tho vices deliciis est viuens
 ¶ A lecherous thyng is wyn / and dronkenesse mortuus est :
 Is ful of stryuyng / and of wrecchednesse Luxuriosa res vi-
 O dronke man / disfigured is thy face num & contume-
 Sour is thy breth / foul artow to embrace liosa ebrietas :— 552
 And thurgh thy dronke nose / semeth the soun [leaf 145]
 As though thou seidest ay / Sampson Sampson
 And yet god woot / Sampson drank neuere no wyn
 Thou fallest / as it were / a stiked swyn 556
 Thy tonge is lost / and al thyn honest cure
 ffor dronkenesse / is verray sepulture
 Of manys wyt / and his discrecion
 In whom that drynke / hath dominacion 560

he kan no counseil kepe / it is no drede
 Now kepe 3ow fro the white / and fro the rede
 And namely / fro the white wyn of lepe
 That is to selle / in ffysshstrete or in Chepe 564
 This wyne of Spaigne / crepeth subtelly
 In othere wynes / growyng faste by
 Of which there riseth / swich fumositee
 That whan a man / hath dronken draughtes three 568
 And weneth that he be / at hom in Chepe
 he is in spaigne / right at the Toun of lepe
 Nat at the Rochel / ne at Burdeux Toun
 And thanne wol he seye / Sampson Sampson 572
 ¶ But herkneth lordynges / o word I 3ow preye
 That alle the souereyne actes / dar I seye
 Of victories / in the olde testament
 Thurgh verray god / that is omnipotent 576
 were don in abstinence / and in preyere
 loketh the Bible / and there 3e moun it lere
 loke Attila / the grete conquerour
 Deyede in his slep / with shame & dishonour 580
 Bledyng ay at his nose / in dronkenesse
 A Capitayn schulde lyue / in sobrenesse
 And ouer al this / a-vyseth 3ow right wel
 what was comaunded / vn-to lamwel 584
 Nat Samuel / but lamwel sey I
 Redeth the Bible / and fynde it expresly
 Of wyn 3euyng / to hem that han Iustise ¶ *Noli vinum dare &c.*
 Na more of this / for it may wel suffice 588
 ¶ And now that I haue spoken / of Glotonye
 Now wol I 3ow defenden / hasardrye
 hasard / is verray moder of lesynges ¶ *Polieraticorum libro*
 And of deceyte / and cursed forswerynges *1o. Mendaciorum &*
periuriarum mater
est alea :—
 Blasphemyng of Crist / manslaughter and wast also
 Of catel and of tyme / and forther moo
 It is repreue / and contrarie of honour
 ffor to ben holde / a comune hasardour 596

And euere the heyer / he is of estat
 The more is he holden / desolat [leaf 145, back]
 If that a Prynce / vseth hasardrye
 In alle gouernaunce / and polycye 600
 he is / as by comune opinioñ
 I-holde the lasse / in reputacioñ
 ¶ Stilboñ / that was a wys embassadour
 was sent to Corynthe / in ful gret honour 604
 ffro lacedomye / to maken here alliance
 And whan he cam / him happed per chaunce
 That alle the gretteste / that were of that lond
 Pleiying atte hasard / he hem fond 608
 ffor which / as sone as it myghit be
 he stal him hom a-geyn / to his contre
 And seide / there wyl I nat lese my name
 Ne wyl nat take on me / so gret defame 612
 3ow for to allie / vn-to noone hasardoures
 Sendeth othere wyse / embassadoures
 ffor by my trouthe / me were leuere dye
 Than I 3ow shulde / to hasardoures allye 616
 ffor 3e that ben / so glorious in honours
 Shuln nat allye 3ow / with hasardours
 As by my wyl / ne as be myn trettee
 This wys Philosophre / thus seide he 620
 loke eke / that to the kyng Demetrius
 The kyng of Parthe / as the boke seith vs
 Sent him a peyre of dys of gold / in skorn
 ffor he had vsed hasard / there biforñ 624
 ffor which he held his glorie / or his renoun
 At no value / or reputacioun
 lordes moun fynde / othere manere pleye
 honest I-now / to dryue the day a-weye 628
 ¶ Now wyl I speke / of othes false and grete
 A word or two / as olde bokes trete
 Gret sweryng is a thyng / abhomynable
 And false sweryng is 3et / more repreuable 632

The heigh god / forbad sweryng at al ¶ *Nolite iurare omni-
nino / Mathei .5º.*
Wyttesse on Mathew / but in special
Of sweryng seith / the holy Ieremye ¶ *Jeremie 4º. iura-
bis in veritate
in iudicio & ius-
ticia:—*
Thow shalt swere soth thyne othes / & nat lye
And swere in doom / and eke in rightwysnesse 637
But Idel sweryng / is a cursednesse
Byholde and se / that in the first table
Of heigh goddes hestes / honourable 640
How that the secund hest of him / is this
Take nat myn name in ydel / or amys
Lo rather he forbedeth / swich sweryng [leaf 146]
Than homicide / or many a cursed thyng 644
I seye / that as by ordre / thus it standith
This knowen they / that hise hestes vndirstondith
how that the secunde heest of god / is that
And forthere ouere / I wol the telle al plat 648
That vengeance / shal nat parten / fro his hous
That of hise othes / is to outrageous
By goddes precious herte / and by his nayles
And by the blod of Crist / that is in hayles 652
Seuene is my chaunce / and thyn synk and treye
By goddes armes / if thow falsely pleye
This dagger shal / thurgh-out thyn herte goo
This fruyt cometh / of the becched bones two 656
fforsweryng / Ire / falsnesse / homycyde
Now for the loue of Crist / that for vs dyede
Iete 3oure othes / bothe grete and smale
But Sires / now wol I telle forth my tale 660
¶ These riotoures thre / of which I telle
longe erst or pryme rong / of any belle
weren set hem in a Tauerne / to drynke
And as they sat / they herde a belle clynke 664
Byforñ a cors / was caried to his graue
That on of hem / gan callen to his knaue
Go bet quod he / and axe redily
what cors is this / that passeth heere forby 668

And loke that thow / reporte his name wel
 Sire quod this boy / it nedeth neuere a del
 ¶ It was me told / or ȝe come heere / two houres
 he was parde / an olde felawe of ȝoures 672
 And sodeynly / he was I-slayn to-night
 ffor-dronke as he sat / on his benche vp-right
 Ther come a pryue thef / men clepen deth
 That in this contree / al the peeple sleeth 676
 And with his spere / he smot his herte a-twoo
 And went his wey / with-oute wordes moo
 he hath a thousand slayn / this pestilence
 And maister or ȝe come / in his presence 680
 Me thynketh that it were / necessarie
 ffor to be war / of swich an aduersarie
 Beth redy for to mete him / eueremoore
 Thus taught me my dame / I sey no more 684
 ¶ By Seynt Marie / seide this Tauernere
 The child seith soth / for he hath slayn this ȝere
 Hens ouer a myle / with-Inne a gret vilage [leaf 146, back]
 Bothe man and womman / child / hyne and page 688
 I trowe / his habitacioñ be there
 To ben a-vysed / gret wysdom it were
 Or that he dede a man / a deshonour
 ȝa goddis armes / quod this riotour 692
 Is it swich perile / with him for to mete
 I shal him seke / by weye and eke by strete
 I make a vow / to goddes digne bones
 herkeneth felawes / we thre ben alle oones 696
 lat eche of vs / hold vp his hand to other
 And eche of vs / bycome others brother
 And we wol slen / this false traytour deth
 he shal be slayn / he that so manye sleth 700
 By goddes dignite / or it be nyght
 Togyderes han theise thre / here troughthes plight
 To lyue and dyen / eche of hem for other
 As though he were / his owne I-bore brother 704

And vp they stirte / al dronken in this rage
 And forth they gon / towards that vilage
 Of which the Tauernere / had spoke biforñ
 And many a grisly oth / than han they sworn 708
 And Cristes blissed body / they to-rent
 Deth shal be ded / if that they moun him hent
 ¶ whan they han gon / nat fully half a myle
 Right as they wolde / han treden ouer a stile 712
 An olde man / and a pore wight / hem mette
 This olde man / ful mekely hem grette
 And seide thus / now lordes god 3ow se
 The proudest / of theise riotours thre 716
 Answerde a-geyn / what karle with sory grace
 Why artow al for-wrapped / saue thy face
 Why lyuest thou so longe / in so gret age
 This olde man gan loke / in his visage 720
 And seide thus / for I ne can nat fynde
 A man / though that I walked in-to ynde
 Neither in Citee / ne in no vilage
 That wolde chaunge his 3outhes / for myn age 724
 And therfore mote I / han myn age stille
 As longe tyme / as it is goddes wille
 Ne deth allas / ne wol nat han my lyf
 Thus walke I / like a restles caytif 728
 And on the ground / which is my modres gate
 I knokke with my staf / bothe erly and late
 And seye leue moder / lete me In
 Lo how I vanysshe / flessch / blood and skyn [leaf 147] 732
 Allas whan shuln myne bones / ben at reste
 Moder with 3ow / wolde I chaunge my cheste
 That in my chaumbre / longe tyme hath be
 3a for an heire clout / to wrappe Inne me 736
 But 3et to me / she wol nat do that grace
 ffor which ful pale / and welked is my face
 But sires to 3ow / it is no curteisie
 To speken to an olde man / veleynye 740

But he trespace in word / or elles in dede
 In holy wryt / 3e moun 3our self wel rede
 A-geyns an olde man / hoor vp-on his hed ¶ *Coram camite
capite consurge* 744
 3e shulde a-ryse / wherfore I 3eue 3ow red
 Ne doth vn-to an old man / noon harm now
 Nomore than that 3e wolde / a man dide 3ow
 In age / if that 3e so longe a-byde
 And god be with 3ow / where 3e go or ryde 748
 I mot go thider / as I haue to goo
 Nay olde cherle by god / thow shalt nat so
 Seide this other hasardour / a-noon
 Thow partest nat so lightly / by Seynt Iohn 752
 Thow spake right now / of thilke traytour deth
 That in this contre / alle oure frendes sleth
 haue heere my trouthe / as thow art his espie
 Telle where he is / or thow shalt it a-bye 756
 By god / and by the holy sacrament
 ffor sothly thow art / on of his assent
 To slen vs 3onge folk / thow false thef
 Now sires *quod* he / if that 3ow be so lef 760
 To fynde deth / turne vp / this croked wey
 ffor in that Groue / I lefte him be my fey
 Vnder a tree / and there he wol a-byde
 Nat for 3our bost / he wol him no thyng hyde 764
 Se 3e that Oke / right there 3e shuln him fynde
 God saue 3ow / that bought a-geyn man-kynde
 And 3ow amende / thus seide this olde man
 And euerich of theise riotours / ran 768
 Til he come to that tree / and there fey found
 Of floreyngs fyn / of gold I-koyned round
 Wel ny an eighte Busshels / as hem thought
 No lengere thanne / after deth they sought 772
 But ech of hem / so glad was of the sight
 ffor that the floreyngs / ben so faire and bright
 That doun they sette hem / by this *precious* horde [lf. 147, bk.]
 The werste of hem / he spak the first word 776

Bretheren *quod* he / take kepe what that I seye
 My wyt is gret thought / that I bourde and pleye
 This tresour hath fortune / vn-to vs 3euen
 In mirthe and Iolifte / oure lif to lyuen 780
 And lightly as it cometh / so wol we spende
 Ey goddes precious dignite / who wende
 To-day / that we shuld han / so fair a grace
 But myght this gold / be caried fro this place 784
 hoom to myn hous / or ellis vn-to 3oures
 ffor wel 3e wot / that al this gold is oures
 Thanne were we / in heigh felicite
 But trewely by day / it may nat be 788
 Men wolde seyn / that we were theues stronge
 And for our owen tresour / don vs honge
 This tresor / must I-karied be / by nyghte
 As wysly and as sleighly / as it myghte 792
 Wherefore I rede / that kut a-mong vs alle
 we drawe / and lat se / where the kut wol falle
 And he that hath the kut / with herte blithe
 Shal renne to Tovne / and that ful swithe 796
 And brynge vs bred and wyn / ful preuily
 And twoo of vs / shal kepe ful subtilly
 This tresor wel / and if he wol nat tarie
 whan it is nyght / we wol this tresor karie 800
 By oon assent / where-as vs thynketh best
 That oon of hem / the kut brought in his fist
 And bad hem drawe / and loke where it wold falle
 And it fel on the 3ongest / of hem alle 804
 And forth toward the toun / he went a-noon
 And also sone / as that he was a-goon
 That oon of hem spak thus / vn-to the other
 Thow knowest wel / thow art my sworn brother 808
 Thy profyt / wol I telle the a-noon
 Thou wost wel / that oure felawe is a-goon
 And heere is gold / and that ful gret plentee
 That shal departed ben / a-mong vs three 812

But nathelees / if I can shape it so
 That it departed were / a-mong vs two
 had I nat doon / a frendes turn to the
 That other answered / I not how that may be 816
 he woot that the gold / is with vs tweye
 What shuln we doon / what shuln we to him seye [leaf 148]
 Shal it be counseil / seide the first shrewe
 And I shal telle it / in wordes fewe 820
 What we shuln don / and brynge it wel a-boute
 I graunte quod that other / oute of doute
 That be my trouthe / I wol the nat bewreye
 Now quod the first / thow woost wel we ben tweye 824
 And twoo of vs / shuln strengere ben than on
 loke whan that he is set / that right a-noon
 Arise / as though thow woldest / with him pleye
 And I shal ryue him / thurgh the sydes tweye 828
 Whil that thow stroglest with him / as in game
 And with thy daggere / loke thow do the same
 And thanne shal al this gold / departed be
 My dere frend / be-twix me and the 832
 Than moun we bothe / our lustes al fulfille
 And pleye at dys / right at oure owne wille
 And thus acorded / ben theise shrewes tweye
 To slen the thridde / as 3e han herd me seye 836
 ¶ This 3ongest / which that went to the toun
 fful ofte in herte / he rolleth vp and down
 The beawte of theise fforeyns / newe and bright
 O lord quod he / if so were that I myght 840
 haue al this tresour / to my self allone
 There is no man / that lyueth vnder the trone
 Of god / that shulde lyue so merye as I
 And atte the laste / the fend oure enemy 844
 Putte in his thought / that he shulde poyson beye
 with which he myght slen / his felawes tweye
 ffor why / the fend fond him / in swich lyuyng
 That he had leue / him to sorwe bryng 848

ffor this was outrelly / his ful entente
 To slen hem bothe / and neuere to repente
 ¶ And forth he goth / no lengere wold he tarie
 In to the toun / vn-to a potecarie 852
 And preyed him / that he him wolde selle
 Som poison / that he myghit his rattes quelle
 And eke there was a polkat / in his hawe
 That as he seide / his capouns had I-slawe 856
 And fayn he wolde wreke him / if he myght
 On vermyn / that destroyed him by nyght
 The Potecarie answered / and thow shalt haue
 A thyng / that also god my soule saue [leaf 148, back] 860
 In al this world / there is no creature
 That ete or dronke hath / of this confiture
 Nat but the mountaunce / of a corñ of whete
 That he ne shal / his lyf a-non for-lete 864
 3a sterue he shal / and that in lasse while
 Than thow wolt gon a pase / nat but a myle
 The poysoñ is so strong / and violent
 This cursed man / hath in his hand I-hent 868
 This poysoñ in a box / and sithe he ran
 In-to the nexte strete / vn-to a man
 And borwed him / large botelles thre
 And in the two / hise poysoñ poured he 872
 The thridde he kept clene / for his drynke
 ffor al the nyght / he shop him for to swynke
 In cariung of the gold / out of that place
 And whan this Riotour / with sory grace 876
 had filled with wyn / hise grete botelles thre
 To hise felawes / a-geyn repaireth he
 What nedeth it / to sermone of it more
 ffor right as they had cast / his deth bifore 880
 Right so they han him slayn / and that a-noon
 And whan that this was don / thus spak that oon
 Now late vs sitte and drynke / and make vs merie
 And afterward / we wyn his body berie 884

And with that word / it happed him percaas
 To take the botel / there the poyson w
 And drank / and ȝaf his felawe dryn' also
 ffor which a-noon / they storuen bothe two 888
 But certes I suppose / that Auycen
 wroot neuere in no canoñ / ne in no fen
 Moo wonder signes / of empoysonyng
 Than hadde theise wrecches two / or here endyng 892
 Thus ended ben / theise homycydes twoo
 And eke the false empoysone / also
 O cursed synne / of alle cursednesse
 O traytours homycyde / O wykkednesse 896
 O glotonye / luxurie / and hasardye
 Thow blasfemour / of crist / with vilenye
 And othes grete / of vsage and of pride
 Allas mankynde / how may it betyde 900
 That to thy creature / which that the wroughte
 And with his precious hert blod / the boughte
 Thow art so fals / and so vnkynde allas [leaf 149]
 Now goodemen / god for-ȝeue ȝow ȝoure trespas 904
 And ware ȝow fro the synne / of Auarice
 Myn holy pardoñ / may ȝow alle waryce
 So that ȝe offre nobles / or starlynges
 Or elles / siluer / broches / spones / Rynges 908
 Boweth ȝoure hed / vnder this holy bulle
 Come vp ȝe wyues / and offrith of ȝoure wolle
 ȝoure names I entre / heere in my rolle a-noon
 In-to the blisse of heuene / shuln ȝe gon 912
 I ȝow assoile / be myn heigh powere
 ȝe that wyn offre / as clene and eke as clere
 As ȝe were born / and loo sires thus I preche
 And Iesu Crist / that is oure soules leche 916
 So graunte ȝow / his pardoñ to resseyue
 ffor that is best / I wol ȝow nat disseyue

But sires a word / forgat I in my tale [A-line initial in MS.]
 I haue Relikes / and pardoñ in my male 920

As faire / as any man / in Engelond
 Which were me 3euen / by the Popes hond
 If any of 3ow / wol of deuocioun
 Offryn / and han myn absolucioun 924
 Come forth a-noon / and knelith heere a-doun
 And mekely receyueth / myn pardoun
 Or elles takith pardoun / as 3e wende
 Al newe and fressh / at euery myles ende 928
 So that 3e offren alwey / newe and newe
 Nobles or pans / which that ben goode & trewe
 It is an honour / to euerych that is heere
 That 3e moun haue / a suffisaunt Pardonere 932
 To assoile 3ow / in contre as 3e ride
 ffor auentures / which that moun betide
 Perauenture there moun falle / on or two
 Doun of his hors / & breke his nekke a-two 936
 loke which a seurte / is it to 3ow alle
 That I am in 3oure felaweshipe I-falle
 That may assoile 3ow / bothe more and lasse
 whan that the soule / shal fro the body passe 940
 I rede that oure hoost / shal begynne
 ffor he is moost enveloped / in synne
 Come forth sire hoost / and offre first a-noon
 And thou shalt kisse / the relykes euerychon [leaf 149, back]
 3a for a grote / vn-bokle a-noon thy purs 945
 Nay nay quod he / thanne haue I Cristes curs
 lat be quod he / it shal nat be so thiche
 Thou woldest make me kisse / thyne olde breche 948
 And swere it were a Relyke / of a seynt
 Though it were with thy foundement / depeynt
 But by the Croys / which that Seynt Elyne fonde
 I wolde I hadde / thyn coyouns in myn honde 952
 In stede of relikes / or of seyntuarie
 lat cut hem of / I wil the helpe hem carie
 They shuln be shryued / in an hogges tord
 This pardonere answered / nat a word 956

So wroth he was / no word ne wold he seye
 Now quodoure hoost / I wol no lengere pleye
 With the / ne with noon other angry man
 But right a-noon / the worthy knyght bygan 960
 Whan that he saw / that al the peepelow
 No more of this / for it is right I-now
 Sire pardonere be glad / and mery of chere
 And ȝe sire hoost / that ben to me so dere 964
 I preye ȝow that ȝe kisse / the Pardonere
 And Pardonere I preye the / drawe the nere
 And as we diden / lat vs laughie and pleye
 A-noon they kisten / & reden forth here weye 968

[*Leaf 150 blank, except for some later scribble.*¹]

¹ By cawse thys booke ys off gret
 fobsais hyls, mengled with lyke pastimes,
 but for no wyse men, but ffor Iaks & boyes;
 by cawse it ys all off knaues & toyes

Wythyam putty ys my name & he

Wyllyam pully ys (caricature of a man holding a long snake in his left hand).

¶ Here bigynneth the Shipmans tale / next folwyng
the Pardoner [leaf 150, back]

A Marchaunt whilom dwelled / at seynt Denys 1191
That riche was / for which men helde him wys
A wyf he hadde / of excellent Beaute
And compaignable / and reuelous was she
Which is a thyng / that causeth more dispence
Than worth is / al the chere and reuerence 1196
That men hem doon / at festes and at daunces
Swich salutacions / and countenaunces
Passen / as doth a shadewe / vp-on the wal
But woo is him / that paien moot for al 1200
The sely housbond / algate he mot paie
he moot vs clothe / and he moot vs arraie
Al for his owene worshiþe / richely
In which array / we dauncen iolily 1204
And if that be nought may / peraventure
Or elles lust nat / swich dispence endure
But thynketh / it is wasted and I-lost
Thanne moot another / paien for oure cost 1208
Or leue vs gold / and that is perilous
This noble Marchaunt / held a worthy hous
ffor which he hadde alday / so gret repair
ffor his largesse / and for his wyf was fair 1212
That wonder is / but herkeneth to my tale
Amonges alle theise gestes / grete and smale
There was a Monk / a fair man and a bold
I trowe a thretty wynter / he was old 1216
That euere in oon / was drawyng to that place
This 3onge Monk / that was so fair of face

Aqueynted was so / with the goode man
 Sithe that here first / knewelich / bygan 1220
 That in his hous / as familier was he
 As it is possible / any frend to be
 And for as mechel / as this goode man
 And eke this Monk / of which that I bigan 1224
 Were bothe two I-born / in oo village
 The Monk *him* cleymeth / as for cosynage
 And he ageyn / he seith nat oones nay
 But was as glad ther-of / as foule of day 1228
 ffor to his herte / it was a gret plesaunce
 Thus ben they knyht / with eterne alliaunce
 And eche of hem / gan other for to assure
 Of bretherhede / while that here lif may dure 1232
 ¶ ffree was daun Iohn / and namely of dispence
 As in that hous / and ful of diligence [leaf 151]
 To doon plesaunce / and also gret costage
 he nought for-gat / to ȝeue the leest page 1236
 In al that hous / but after here degree
 he ȝaf the lord / and sithen al his meyne
 Whan that he coom / som manere honest thyng
 ffor which they were as glad / of his comyng 1240
 As foule is fayn / whan that the sonne vp risith
 No more of this as now / for it suffisith
 ¶ But so byfel / this Marchaunt on a day
 Shope him / to make redy / his array 1244
 Toward the Toun of Brugges / for to fare
 To byen there / a porcion of ware
 ffor which he hath / to Parys sent anon
 A messenger / and preyed hath daun Iohn 1248
 That he shulde come / to Seynt Denys and pleye
 With *him* and with his wyf / a day or tweye
 Er he to Brugges wente / in alle wyse
 ¶ This noble monk / of which I ȝow deuyse 1252
 hath of his Abbot / as *him* list / licence
 By-cause he was a man / of heigh prudence

And eke an officere / out for to ride
 To sen here graunges / and here Bernes wyde 1256
 And vn-to seynt Denys / he cometh a-non
 who was so welcome / as my lord Daun Iohn
 Oure dere Cosyn / ful of curtesie
 With him broughte he / a Iubbe of Maluesie 1260
 And eke a-nother / ful of fyn vernage
 And volatil / as ay was his vsage
 And thus / I lete hem / ete and drynke / and pleye
 This Marchaunt and this Monk / a day or tweye 1264
 ¶ The thridde day / this Marchaunt vp arisith
 And on hise nedes / sadly him auysith
 And vp in-to his Countour hous / goth he
 To rekene with him self / wel may be * 1268
 Of thilke 3er / how that it with him stod
 And how that he / dispended had his good
 And if that he / encrested were or noon
 hise bookes / and hise bagges many oon 1272
 he leith biforn him / on his countyngbord
 fful riche was his tresor / and his hord
 ffor which ful faste / his countour dore he shette
 And eke he nolde / that noman shulde him lette 1276
 Of hise acountes / for the mene tyme
 And thus he sit / til it was passed prime [leaf 151, back]
 Daun Iohn was risen / in the morwe also
 And in the Gardyn / walketh to and fro 1280
 And hath hise thynges seid / ful curteisly
 ¶ This goode wyf cam walkyng / preuily
 In-to the Gardyn / there he walketh softe
 And him salueth / as she hath don ofte 1284
 A maide child / cam in hire compaignye
 Which as hire liste / she may gouerne and gye
 ffor 3et vnder the 3erde / was the mayde
 O deere Cosyn myn / daun Iohn she seyde 1288
 What eileth 3ow / so rathe for to rise
 ¶ Nece quod he / it oughite I-now suffise

ffyue houres for to slepe / vp-on a nyght
 But it were / for an old / appalled wyght 1292
 As ben theise wedded men / that lye and dare
 As in a fourme / syt a wery hare
 wete al forstraught / with houndes grete and smale
 But deere nece / why be 3e so pale 1296
 I trowe certes / that oure goode man
 hath 3ow laboured / sith the nyght bigan
 That 3ow were nede / to resten hastily
 And with that word / he low ful merily 1300
 And of his owne thought / he wex al reed
 ¶ This faire wyf / gan for to shake hire hed
 And seide thus / 3a god wot al quod she
 Nay Cosyn myn / it stant nat so with me 1304
 ffor by that god / that 3af me soule and lyf
 In al the Reame of ffraunce / is there no wyf
 That lasse lust hath / to that sory pley
 ffor I may synge allas / and weylawey 1308
 That I was born / but to no wyght quod she
 Dar I nat telle / how that it stant with me
 Wherefore I thynke / out of this lond to wende
 Or elles / of my self / to make an ende 1312
 So ful am I of drede / and eke of care
 ¶ This monk bigan / vp-on this wyf to stare
 And seide allas my Nece / god forbede
 That 3e for any sorwe / or any drede 1316
 ffor-do 3oure self / but telle me 3oure grief
 Paraenture / I may in 3oure myschief
 Counseile or helpe / and therfore telleth me
 Al 3oure anoye / for it shal ben secree 1320
 ffor on my Portos / I make an oth * [leaf 152]
 That neuere in my lyf / for lief ne looth
 Ne shal I of no counseile / 3ow bewreye
 ¶ The same ageyn quod she / to 3ow I seye 1324
 By god and by this Portos / I swere *
 Though men me wolde / al in peces tere

Ne shal I neuere / for to gon to helle
 Bywreye a word / of thyng that ȝe me telle 1328
 Nought for no Cosynage / ne alliaunce
 But verrayly for loue / and affiaunce
 ¶ Thus ben they sworn / and here-vp-on they kiste
 And eche of hem / told other what hem liste 1332
 Cosyn quod she / if that I hadde a space
 As I haue noon / and / namely in this place
 Thanne wolde I telle / a legende of my lif
 What I haue suffred / sithe I was a wyf 1336
 with myn housbonde / al be he ȝoure Cosyn
 ¶ Nay quod this Monk / by god and Seynt Martyn
 he is no more / Cosyn vn-to me
 Than is this lef / that hangeth on the tre 1340
 I clepe him so / by Seynt Denys of ffraunce
 To han the more cause / of aqueyntaunce
 Of ȝow / which I haue loued specialy
 Abouen alle wommen / sikerly 1344
 This swere I ȝow / on my professioun
 Telleth ȝoure grief / lest that he come a-doun
 And hasteth ȝow / and goth a-vey a-noon
 ¶ My dere loue quod she / o myn Daun Iohn 1348
 fful lief were me / this counseil for to hide
 But out it mot / I may no lengere a-bide
 Myn husbonde is to me / the werst man *
 That euere was / sithe that the world bygan 1352
 But sithe I am a wif / it syt nat me
 To tellen no wyght / of oure pryuyte
 Neither a-bedde / ne in noon other place
 God shilde I shulde it telle / for his grace 1356
 A wif ne shal nat seyn / of hire housbonde
 But al honour / as I can vnderstonde
 Saue vn-to ȝow / thus meche I tellen shal
 As helpe me god / he is nought worth at al 1360
 In no degree / the value of a flye
 But ȝet me greueth moste / his nygardyng

And wel 3e wot / that wommen naturely
 Desiren thynges / sexe / as wel as I 1364
 They wolden that here / housbondes / shulden be [leaf 152, bk.]
 hardy and wyse / and riche / and ther-to free
 And buxome vn-to his wyf / and fressh a-bedde
 But by that ilke lord / that for vs bledde 1368
 ffor his honour / my self for to arraye
 A Sonday next / I mot nedes paye
 An hundred ffrankes / or elles am I lorñ
 3et were me leuere / that I were vnborn 1372
 Than me were don a slaundre / or vyleynye
 And if myn housbonde eke / myght it espie
 I nere but lost / and therfore I 3ow preye
 lene me this somme / or elles mot I deye 1376
 Daun Iohn I seye / lene me this hondred frankes
 Parde / I wyl nought fayle 3ow / my thanks
 If that 3ow list / to don that I 3ow preye
 ffor at a certeyn day / I wol 3ow paye 1380
 And do to 3ow / what plesaunce & seruyse
 That I may don / right as 3ow list deuyse
 And but I do / god take on me vengeance
 As foul as euere had / Geneloun of ffraunce 1384
 ¶ This gentil Monk / answered in this manere
 Now trewely / myn owen lady deere
 I haue quod he on 3ow / so gret a routhe
 That I 3ow swere / & plight 3ow my trouthe 1388
 That whan 3oure housbonde / is to flaundrez fare
 I wol delyuere 3ow / out of this care
 ffor I wol brynge 3ow / an hondred ffrankes
 And with that word / he caught hire by the flankes 1392
 And hire embraceth hard / and kist hire oft
 Goth now 3oure wey quod he / al stille and soft
 And lat vs dyne / as sone as that 3e may
 ffor by my Chilyndre / it is prime of day 1396
 Goth now & beth as trewe / as I shal be
 ¶ Now elles god forbede / Sire quod she

And forth she goth / as Ioly as a Pie
 And bad the Cokes / that they shulde hem hye 1400
 So that men myght dyne / and that a-noon
 vp to hire husbonde / is this wyf I-gon
 And knokkith at his Countour dore / boldly
 Who is there quod he / Petir it am I ¶ qy la 1404
 Quod she / what sire how longe wol 3e faste
 how longe tyme / wil 3e rekne and caste
 3oure sommes / & 3oure bokes / & 3oure thynges
 The deuele haue part / on alle swich rekenynges 1408
 3e han I-now parde / of goddis sonde
 Come douñ to-day / and late 3oure bagges stonde [leaf 153]
 Ne be 3e nat a-shamed / that Daun Iohn
 Shal fastyng al this day / elenge goon 1412
 What late vs heere a masse / and go we dyne
 Wyf quod this man / litel canstow deuyne
 The curious besynesse / that we haue
 ffor of vs chapmen / also god me saue 1416
 And by that lord / that cleped is Seynt Yue
 Scarsly a-monges twewe / ten shuln thryue
 Continuely lastyng / vn-to oure age
 We moun wel make chiere / and good visage 1420
 And dryue forth the world / as it may be
 And kepen oure estat / in pryuetee
 Til we be ded / or elles that we pleye
 A Pilgrimage / or gon out of the weye 1424
 And therefore haue I / gret necessite
 vp-on this queynt world / to auyse me
 ffor euere mot we / stonde in drede
 Of hap and fortune / in oure chapmanhede 1428
 To fflaundes wol I go / to morwe at day
 And come ageyn as sone / as euere I may
 ffor which my deere wyf / I the byseke
 As be to euery wyght / buxome & meke 1432
 And for to kepe oure good / be curious
 And honestly gouerne wel / our hous

Thow hast I-now / in euery manere wyse
 That to a thrifty houshold / may suffice 1436
 The lakketh noon array / ne no vitaille
 Of siluer in thy purs / shaltow not faille
 And with that word / his Countour dore he shette
 And doun he goth / no lengere wold he lette 1440
 But hastily / a masse / was there seyde
 And spedily the tables / were I-leyde
 And to the dynere / faste they hem spedde
 And richely this monk / the Chapman fedde 1444
 ¶ At after dyner / Daun Iohn sobrelly
 This Chapman toke a-part / and preuily
 he seid him thus / Cosyn it stondith so
 That wel I se / to Brugges wyl 3e go 1448
 God and seynt Austyn / spede 3ow and gyde
 I preye 3ow Cosyn / wysely that 3e ride
 Gouverneth 3ow also / of 3oure dyete
 Atemprely / and namely in this hete 1452
 By-twixt vs two / nedeth no straunge fare [leaf 153, back]
 ffare wel Cosyn / god shilde 3ow from care
 And if that any thyng / by day or nyght
 If it be in my power / and my myght 1456
 That 3e me wol comaunde / in any wyse
 It shal be don / right as 3e wol deuyse
 But oo thyng or that 3e gon / if it may be
 I wolde preye 3ow / for to lene me 1460
 An hondred ffrankes / for a weke or tweye
 ffor certeyne bestes / that I must beye
 To store with a place / that is oures
 God helpe me so / I wolde it were 3oures 1464
 I shal nat faile surely / of my day
 Nat for a thousand frankes / a myle way
 But lat this thyng be secree / I 3ow preye
 ffor 3et to nyght / theise bestes mot I beye 1468
 And fare now wel / myn owen Cosyn deere
 Graunt mercy of 3oure cost / and of 3oure chere

¶ This noble Marchaunt / gentilly a-noon
 Answered and seide / o Cosyn myn / Daun Ioĥn 1472
 Now sekirly / this is a smal request
 My gold is ȝoures / whan that it ȝow lest
 And nat oonly my gold / but my chaffare
 Take what ȝow lest / god shilde that ȝe spare 1476
 But o thyng is this / ȝe knowen it wel I-now
 Of chapmen / that here moneye is here plow
 We moun creaunce / whil we han a name
 But goldlees for to ben / it is no game 1480
 Paie it a-geyn / whan it lith in ȝoure ese
 After my myght / ful fayn wyl I ȝow plese
 Theise hondred frankes / he fette forth a-noon
 And priuely he toke hem / to Daun Ioĥn 1484
 No wight in al this world / wist of this lone
 Sauyng this Marchaunt / and Daun Ioĥn allone
 They drynke and speke / & rome awhile and pleye
 Til that Daun Ioĥn / rideth to his Abbeye 1488
 ¶ The morwe cam / and forth this Marchaunt rideth
 To fflaundes ward / his prentys wel him gydeth
 Til he come in-to Brugges / merily
 Now goth this Marchaunt / faste and bisily 1492
 A-boute hise nedes / and byeth and creaunceth
 he neither pleyeth atte dees / ne daunceth
 But as a Marchaunt / shortly for to telle
 he ledeth his lyf / and there I lete him dwelle 1496
 ¶ The Sonday next the Marchaunt was a-gon [leaf 154]
 To Seynt Denys / I-comen is Daun Ioĥn
 With crovne and berd al fressh / and newe I-shaue
 In al the hous / there nas so litel a knaue 1500
 Ne no wight elles / that he nas ful fayne
 That my lord Daun Ioĥn / was come a-gayne
 And shortly to the poynt / right for to gon
 This faire wyf acorded / with Daun Ioĥn 1504
 That for this hondred frankes he shulde al nyght
 haue hire in hise armes / bolt vp-right

And this a-cord / performed was in dede
 In myrthe al nyght / a besy lif they lede 1508
 Til it was day / that Daun Iohn went his way
 And bad the meyne / fare wel haue good day
 ffor noon of hem / ne no wight in the toun
 hath of Daun Iohn / right no suspeccioun 1512
 And forth he rideth home / to his Abbeye
 Or where *him* list / no more of *him* I seye
 ¶ This Marchaunt / whan that ended was the feire
 To Seynt Denys / he gan for to repeire 1516
 And with his wyf / he maketh feste and chere
 And telleth hire / that chaffare is so dere
 That nedes must he make / a cheuysaunce
 ffor he was bounde / in a reconysaunce 1520
 To paie twenty thousand sheldes / a-noon
 ffor which this Marchaunt / is to Parys gon
 To borwe of certeyne frendes / that he hadde
 A certeyne frankes / & some with *him* he ladde 1524
 And whan that he was come / in-to the Teun
 ffor gret chierte / and gret affeccioñ
 Vn-to Daun Iohn / he first goth *him* to pleye
 Nat for to axe / or borwe of *him* moneye 1528
 But for to wyte / and sen of his welfare
 And for to tellen *him* / of his chaffare
 As frendes doon / when they ben met I-fere
 Daun Iohn *him* maketh feest / and mery chiere 1532
 And he *him* told ageyn / ful specialy
 how he had wel I-bought / and graciously
 Thanked by god / al hool his marchandise
 Saue that he must / in al manere of wyse 1536
 Maken a cheuysaunce / as for his beste
 And thaune he shulde / ben in ioye & reste
 Daun Iohn answerde / certes I am fayn
 That ȝe in hele / ar comen hom a-geyn [leaf 154, back] 1540
 And if that I were riche / as haue I blisse
 Of twenty thousand sheldes / shuld ȝe nat mysse

ffor 3e so kyndely / this other day
 lent me-gold / and as I can and may 1544
 I thanke 3ow by god / and by Seynt Iame
 But nathelees / I toke vn-to our dame
 3oure wyf at hom / the same gold a-geyn
 vp-on 3oure benche / she wot it wel certeyn 1548
 By certeyne tokenes / that I can 3ow telle
 Now by 3oure leue / I may nō lengere dwelle
 Oure Abbot wyl out / of this toun a-noon
 And in his compaignye / mot I gon 1552
 Grete wel oure dame / myn owne nece swete
 And fare wel dere Cosyn / til we mete
 This Marchaunt / which that was / ful war & wys
 Creaunced hath / and paied eke in Parys 1556
 To certeyn lumbardes / redy in here hond
 The somme of gold / and gat of hem his bond ¶ *id est obli-*
 And home he goth mirie / as a Popingay *gacionem*
 ffor wel he knew / he stod in swich array 1560
 That nedes must he wyne / in that viage
 A thousand frankes / a-boue al his costage
 his wyf ful redy mette him / atte gate
 As she was wont / of olde vsage algate 1564
 And al that nyght / in myrthe they ben sette
 ffor he was riche / and clerely out of dette
 ¶ Whan it was day / this Marchaunt gan embrace
 his wyf al newe / and kist hire on hire face 1568
 And vp he goth / and maketh it ful tough
 Nomore quod she / by god 3e han I-now
 And wantounly a-geyn / with him she pleide
 Till atte laste / this Marchaunt seide 1572
 By god quod he / I am a litel wroth
 With 3ow my wyf / al-though it me be loth
 And wot 3e why / by god as that I gesse
 That 3e han made / a manere straungenesse 1576
 Bitwixen me / and my Cosyn / Daun Ioñn
 3e shulde han warned me / or I had gon

That he ȝow hadde / an hondred frankes paid
 By redy tokene / and held him euele a-paid 1580
 ffor that I to him spak / of cheuysaunce
 Me semed so / as by his countenaunce
 But natheles / by god oure heuene kyng [*leaf 155 gone*] 1583
 [I thought to aske of hym / no thing/ [*Egerton, on leaf 176*]
 I pray the wyf / ne do no more soo /
 Telt me aȝ-wey / or that I from the go
 Yf ony dettour / hath in myn absence
 Y-paied the / lest thurgh thy neeligence 1588
 I myght hym axe / a thyng / that he hath payed.
 This wyf / was nat / afferd / ne affrayed.
 But boldely she seid / and that anon [*leaf 176, back*]
 Marie I defye the fals monk dan Ioħn 1592
 I kepe nat of his tokenes / neuere a dele
 He toke me certein gold / this wote I wele
 What euyt thedom / on his monkes snoute
 For god it wote / I wend withouten doute 1596
 That he had yeve / it me / by cause of you /
 To don there-with myn honour / and my prow
 For Cosinage / and eke for bele chere
 That he hath hade / fuht of tymes here * 1600
 But setth I se / I stonde in this disioynt/
 I woht you answere / shortly to be poynt/
 Ye han mo slakker dettours / þan am I
 For I woht paye you / wele and redily 1604
 From daye to daye / and yf so be I faile
 I am your wyf / score it vp on my taiht/
 And I shaht paye / as sone / as euere I may
 For by my trouth / I haue on myn array 1608
 And nat on wast bestowed euery dele
 And for I haue bestowed it so wele
 For your honour / for goddes sake I sey
 As beth nat wroth / but let vs laugh and pley 1612
 Ye shuht my ioly body / han to wedd
 By god I woht nat paye you but a-bedde

[Part of this page, Egerton 2726.]

Foryeve it me / myn owen spouse dere	
Turne hiderward / and maketh better chere	1616
This Merchaunt sawe / ther was no remedye	
And for to chide / it were but folye	
Seth that the thyng / may nat amended be	
Now wyf he seid / and I foryeve it the	1620
But by thy lyf / ne be no more so large	
Kepe bet thy gode / this yeve I the in charge	
Thus endeth my tale / and god vs send.	
Taillyng ynough / vn-to our lyves end.	1624

Here endeth the Shipmannes tale

and the Hoost begynneth to speke

Wele seidþ by Corpus Dominus / koth our Hoost/. [ff. 177]
 Now long mot þou saiþ / by the coost / *
 Sire gentiþ Maister / gentiþ Marynere

God yeve the Monk / a thousand last quadyere 1628

A ha felawes / beth ware / of soch a iape

The monk put / in the mannes hode an ape

And in his wyfes eke / by seint Austyn

Draweth monkes no more vn-to your' in 1632

But now passe ouere / and let vs seke about/

Who shaþ now telþ first / of aþ this rout/

Another tale / and with that worde he seidþ.

As curteisly / as it hade ben a meidþ. 1636

My lady Prioress / by your leue

So that I wist / I sholdþ you nat agreve

I woldþ deme / that ye tellen sholdþ

A tale next / yf so were that ye woldþ 1640

Now woþ ye vouche it saaf / my lady dere

Gladly koth she / and seidþ as ye shuþ here

[No gaps in the MS. between the stanzas.]

Here begynneth þe Prioress prolog
of Dominus dominus noster }

¶ O Lord our lord / thy name / How merveilous
Is in this large world ysprad koth she
For nat onely thy laude / precious
Perfourmed is / by men of dignitee 1646
But by the mouth of children thy bountee
Perfourmed is / for on the brest soukyng
Som tyme / shewen they / thyn herying 1649

¶ Wherefore in laud / as I best can or may
Of the / and of the white lilly flour
Which that the bare / and is a maide aH-way
To tel a storie I wol do my labour 1653
Nought that I may encrece hir honour
For she hir-self / is honour and þe rote
Of bounte next hir son / and soules bote 1656

¶ O moder maide / o maide moder free
O buss vnbrent / brennyng in Moises sight /
That ravysshedest down / from the deitee [leaf 177, back]
Thurgh thyn humblesse / the gost þat in the light / 1660
Of whos vertue / whan he thy goost light / *
Conceyued was / the faders sapience
Helpe me to tel it / in thy reuerence] [Eg. 2726 ends]

Lady thyn bountee / thyn magnificence [Dd. 4. 24, leaf 156]
Thy vertu / and thyn gret humylitee
There may no tonge expresse / in no science
ffor som tyme lady / or men preyen to the 1667
Thow gost bifor / of thyn benygnytee
And getest vs the light / of thyn preyere
To gyden vs / vn-to thy sone so deere 1670
[Part of this page, Egerton 2726.]

¶ My konnyng is so weyke / o blisful Quene
 ffor to declare / thyn gret worthynesse
 That I ne may / the weigĥt nat sustene .
 But as a child / of twelmoneth old or lasse 1674
 That can vnethe / any word expresse
 Right so fare I / & therfore I 3ow preye
 Gydeþ my song / that I shal of 3ow seye 1677

¶ Here bigynneth the Prioeresse hire Tale

There was in Assye / in a gret Citee
 A-monges cristene folk / a Iewerie
 Sustened by a lord / of that contree 1680
 ffor foul vsure / and lucre of vilenye *turpe lucrum*
 Hateful to crist / and to his compaignye
 And thurgh this strete / men myghþ ride or wende
 ffor it was free / and open at either ende 1684

¶ A litel scole / of cristene folk there stode
 Doun atte ferthere ende / in which there were
 Children an heþ / I-comen of cristene blode
 That lerned in that scole / 3er by 3ere 1688
 Swich manere doctrine / as men vsed there
 This is to seyn / to syngen and to rede
 As smale children doon / in here childhede 1691

¶ A-monges theise children / was a wydewes sone
 A litel clergeoun / seuene 3er of age
 That day by day / to scole was his wone
 And eke also / where as he sey the yuage 1695
 Of cristes moder / had he in vsage
 As him was taught / to knele adoun and seye
 his Aue marie / as he goþ by the weye 1698

¶ Thus hath this wydewe / hire litel sone I-taught
 Oure blisseful lady / cristes moder deere
 To worshiþe ay / and forgat it nought
 ffor sely child / wil alwey sone lere 1702
 But ay whan I remembre / on this matere
 Seynt Nicholas stant euere / in my þresence
 ffor he so 3ong / to crite dide reuerence [leaf 156, back]

¶ This litel child / his litel bok lernynge
 As he sat in the scole / at his prymer
 he Alma redemptoris / herde synge
 As children lerned / here Antiphoner 1709
 And as he durste / he drow him ner & ner
 And herkened ay the wordes / & the note
 Til he the first vers coude / al by rote 1712

¶ Nat wist he / what this latyn was to seye
 ffor he so 3ong / and tendre was of age
 But on a day / his felawe gan he preye
 To expounden him this song / in his langage 1716
 Or telle him why this song / was in vsage
 This preyed he him / to construen and declare
 fful ofte tyme / vp-on his knees bare 1719

¶ His felawe / which / that eldere was than he
 Answered him thus / this song I haue herd seye
 Was maked / of oure blisseful lady free
 Hire to salue / and eke hire for to preye 1723
 To ben oure help / and socour whan we deye
 I can no more expounde / in this matere
 I lerne song / I can but smal gramere 1726

¶ And is this song / maked in reuerence
 Of cristes moder / seide this Innocent
 Now certes / I wol do my diligence
 To conne it al / or cristemasse be went 1730

Though that I / for my primer / shal be shent
 And shal be betyn / thries in an houre
 I wol it conne / oure lady for to honoure 1733

¶ his felawe taught him homward / pryuely
 ffro day to day / til he coude it by rote
 And thanne / he song it wel and boldly
 ffro word to word / a-cordyng with the note 1737
 Twyes a day / it passed thurgh his throte
 To scoleward & homward / whan he wente
 On Cristes moder / set was his entente 1740

¶ As I haue seid / thurgh-out the Iuerye
 This litel child / as he come to and froo
 fful myrily wold he synge / and crie
 O Alma redemptoris / euere moo 1744
 The swetnesse his herte / perced so *
 Of cristes moder / that to hire to preye
 he can nat stynt / of syngyng by the weye 1747

¶ Oure first foo / the serpent Sathanas *
 That hath in Iewes herte / his waspes nest
 Vp swal and seide / o Hebrayk peeple alas [leaf 157]
 Is this to 3ow a thyng / that is honest 1751
 That swich a boy / shal walken as him lest
 In 3oure despit / and synge of swich sentence
 Which is a-geyns / oure lawes reuerence 1754

¶ ffro thens-forth / the Iewes han conspired *
 This Innocent / out of this world to chace
 An homycyde / ther-to han they hyred
 That in an aleye / had a pryue place 1758
 And as the child / gan forby for to pace
 This cursed Iew / him hente / and helde him fast
 And kyt his throte / and in a pyt him cast 1761

¶ I seye that in a wardrope / they him threwe
 Where as theise Iewes / purgen here entraille
 O cursed folk / of herodes al newe 1764
 what may 3oure euele entent / 3ow a-vaille [*Latin note, p. 421.*]
 Mordre wol out / certeyn it wol nat faille
 And namely there / as the honour / of god / shal sprede
 The blod out crieth / on 3oure cursed dede 1768

¶ O martir souted / to virginite
 Now maistow syngen / & folwen euere in oon
 The white lamb / celestial quod she
 Of which the gret Ewangelist seynt Iohn 1772
 In pathmos wrot / which seith / that they that gon
 Biforn this lamb / & synge a song al newe
 That neuere fleshly wommen they ne knewe i. e. carnaliter

¶ This pouere wydewe / a-waiteth al that nyght
 After hire litel child / but he cam nought
 ffor which as sone / as it was dayes light
 With face pale of drede / and bisy thought 1779
 She hath atte scole / and elles where him sought
 Til finaly / she gan so fer a-spie
 That he last seyn was / in the Iuerie 1782

¶ With modres pitee / in hire brest enclosed
 She gooth as she were half / out of hire mynde
 To euery place / where she hath supposed
 By lyklied / hire litel child to fynde 1786
 And euere on cristes moder / meke and kynde
 She criede and at the laste thus she wroughte
 Amonges the cursed Iewes / she him soughte 1789

¶ She freyneth and she preyeth / pitously
 To euery Iew / that dwelled in thilke place
 To telle hire if hire child / went ought for-by
 They seiden nay / but ihesu of his grace 1793

3af in hire thought / with-Inne a litel space [leaf 157, back]
 That in that place / after hire sone she criede
 Where as he was casten / in a pyt byside 1796

¶ O grete god / that performest thy laude
 By mouth of Innocentes / lo here thy myght
 This gemme of chastite / this Emeraude
 And eke of Martirdom / the rubie bryght 1800
 There he with throte / I-koruen / lay vpriht
 he Alma redemptoris / gan to synge
 So loude / that al the place / gan to ryng 1803

¶ The cristene folk / that thurgh the strete wente
 In comen / for to wondre vp-oon this thyng
 And hastily / they for the Prouost sente
 he com a-noon / with-uten tariyng 1807
 And herieth crist / that is of heuene kyng
 And eke his moder / honour of mankynde
 And after that / the Iewes let be bynde 1810

¶ This child with pitous lamentaciō
 vp taken was / syngyng his song alwey [Latin note, p. 421.]
 And with the honour / of gret processioñ
 They carien him / vn-to the next abbey 1814
 his moder swoughnyng / by his bere lay
 vn-ethe myght the peeple / that was there
 This newe Rachel / bryngen froo his bere [Latin note, p. 421.]

¶ With turment / and with shameful deth echon
 This Prouest / doth the Iewes for to sterue [Latin note, p. 421.]
 That of this morder wist / & that a-noon
 he nolde no swich cursednesse / obserue 1821
 Iuel shal haue / that euel wol deserue
 Therefore with wilde hors / he dede hem drawe
 And after that / he heng hem by the lawe 1824

¶ Vp-on this bere / ay lith this Innocent
Biforñ the chef auter / while the masse laste
And after that / the Abbot with his couent
han sped hem / to burien him ful faste 1828
And whan they haly water / on him kaste
3et spak this child / whan spreynt was the hali water
And sang / O Alma redemptoris mater 1831

¶ This Abbot / which that was / an holy man
As monkes ben / or elles oughten be
This 3onge child / to coniure he bigan
And seide / o dere child / I halse the 1835
In vertu / of the holy Trynyte [leaf 158 gone]
[TeH me what is thy cause for to syng [Egerton 2726,
on leaf 179, back]
Seth þat thy throte is kut/ to my semyng' 1838

¶ My throte is kut / vn-to my nek bone
Seid this child and as by weye of kynd.
I shold haue died / ye long tyme agone
But Ihesu Crist / as ye in bokes fynd. 1842
woH that his glorie last / and be in mynd.
And for the worshiþe of his moder dere
Yitte may I syng/ o Alma loude and clere 1845

¶ This well of mercy / cristes moder swete
I loued aH wey / as after my kunnyng
And whan that I / my lyf shold forlete
To me she canð / and bad me for to syng/ 1849
This antym verrely in my dying/.
As ye han herd / and whan þat I hade song
Me thought she leid a greynð / vp onð my tong /. 1852

¶ Wherefore I syng/ and syng I mot certynð [leaf 180]
In honour / of that blisfuH maiden free
TiH fromð my tung / of taken is þe cornð
And after that / this seid she to me 1856

[Part of this page, Egerton 2726.]

My litle child/ now woH I fecche the
 Whan that the greyn / is from thy tung ytake
 Be nat agast/ I woH the nat forsake 1859

¶ This holy monk/ this Abbot / hym mene I.
 His tung out caught/ and toke away þe greyn
 And he yave vp the gost / fuH softly
 And whan this Abbot / hade this wonder seyn 1863
 His salt teres/ trykled doun as reyn
 And gruff he felh aH plat / vp-on þe ground
 And still he lay / as he hade leyn ybound. 1866

¶ The Couent eke / lay vp-on tha pament/
 wepyng/ and herien cristes moder' dere
 And after that/ they rise / and forth ben went/
 And toke away / this martir' / from his bere 1870
 And in a tounge / of marbeH stones clere
 Enclosen they / this litle body swete
 There he is now/ god lene vs for to mete 1873

¶ O yong Hugh of LyncoIn slayn also
 with cursed Iewes / as it is notable
 ffor it is but a litle while agoo
 Pray eke for vs / we synfuH folk vnstable 1877
 That of his mercy / god so merciable
 On vs his grete mercy / multiplie
 ffor the reuerence / of his moder' marie / Amen / 1880

Hic desinit fabula Priorisse /

& incipit/
prologus de Sir Thopas per Chaucer narratus

WHan seid was this myracle / euery man
 As sobre was / that wonder' was to se
 Till that our' hoost / Iape to began
 And than at erst/ he loked vp-on) me / 1884
 And seid thus / what man art þou koth he
 Thow lokest / as þou woldest fynd an hare
 ffor ever vp-on) the ground I se the stare [leaf 180, back] 1887

¶ Approche nere / and loke vp merely
 Now ware þou sirs / and let þis man haue place
 He in the waste / was shape as wele as I.
 This were a popet/ in an arme to embrace 1891
 ffor ony womman smaH / and feire of face
 Hym semeth elvissH / by his countenaunce
 ffor vn-to no wight / doth he daliaunce 1894

¶ Sey þou now somewhat/ sen other folk han) seid.
 Tell vs a tale of merth / and þat anon)
 Hoste koth he / ne beth nat/ euyH appayed.
 ffor other' tale certes / kan) I none 1898
 But of a Ryme / I lerned long ago
 Ye / that is gode koth he / now shuH we here
 Som) deyntous thyng/ me thynketh/ by his chere 1901

Hic desinit *prologus de Chaucers*

et incipit fabula sua de Sir Thopas

[*Fit I.*]

[*Each third line is on the right of its couple, in the MS.*]

- L** isteneth lordynges / in gode intent/
 And I wol tell verament
 Of merth and of solace 1903
 Ah of a kyng was / faire and gent/
 In bataill and in turnement
 His name was Sir Thopace 1907
- Yborn he was / in fer cuntre
 In flaundes all by-yond þe se
 At Poperyng in the place 1910
 His fader was a man full fre
 And lord he was / of þat cuntre
 As it was goddes grace 1913
- Sir Thopas wax / a doughti swayn
 white was his face / as payndemayn
 His lippes rede as nose 1916
 His rode is like / Scarlet in greyn
 And I you tell / in gode serteyn
 He hade a semely nose 1919
- His here his berd was like saffron
 That to his girdle raught adoun
 His shone of Cordwane 1922
 Of brugges were his hosen brown
 His robe was of Syklatoun
 That cost many a Iane 1925
- [This page, Egerton 2726.]

He coude hunt at wild dere
 And ride an haukyng by Ryvere
 with grey goshauke / on) honde 1928
 There-to he was / a grete Archere
 Of wrastlyng / was þer' noon) his pere
 There ony Ram) shold stonde 1931

ffuH many a maide bright in bour' [leaf 181]
 They mourne / for his paramour'
 whan hem were bet/ to slepe] [Eg. 2726 ends] 1934
 But he was chast and no lechour [Dd. 4. 24, leaf 159]
 And swete as is the brambel flour
 That bereth the red hepe 1937

And so it fel vp-on a day
 ffor sothe as I 3ow telle may
 Sire Thopas wold out ride 1940
 he worth vp-on his steede gray
 And in his hond a launce gay
 A long swerd by his side 1943

he pryketh thurgh a fair forest
 Ther-Inne is many a wylde best
 3a bothe Buk and hare 1946
 And as he priketh North and Est
 I telle it 3ow him had almost
 bitidde a sory kare 1949

There springen erbes grete & smale
 The lycoris and the cetewale
 And many a clowe gylophre 1952
 And Notemuge to putte in ale
 Wheither it be moyst or stale
 Or for to leyn in coffre 1955

[Part of this page, Egerton 2726.]

- The briddes songen it is no nay
 The Sparhawk and the Popyngay
 That ioye it was to heere 1958
 The thrustelcok mad eke hire lay
 The wode-dowe vp-on a spray
 she sang ful loude & clere 1961
- Sire Thopas fel in loue longyng'
 Al whan he herd / the thrustel syng'
 & pryked as he were wood 1964
 his fair steede in his prekyng'
 So swatte / þat men myght him wryng'
 his sides were al blod 1967
- Sire Thopas eke so wery was
 ffor prikyng' on the softe gras
 So fiers was his corage 1970
 That doun he leid him in that place
 To make his steede som solace
 and ȝaf him good forage 1973
- O Seynte Mary benedicite
 What eyleth this loue at me
 To bynde me so sore 1976
 Me dremed al this nyght parde
 An Elf Quene shal my lemman be
 And slepe vnder my gore 1979
- An Elf Quene wil I loue I-wys
 ffor in this world no womman is
 worthy to be my make //
 In towne 1982
 Alle othere wommen I forsake
 And to an Elf Quene I me take
 by dale and eke by downe 1986

In-to his sadel he clom a-noon	
And priketh ouer stile and ston	
An Elf Quene for to espie	1989
Til he so longe hath ryde & gon	
That he fond in a pryue won	
The contreye of fairie	1992
So wylde	
ffor in that contrey was þere noon	
That to him durst ride or gon	
Neither wyf ne childe	1996
Til that þere com a gret geaunt	
his name was sire Olifaunt	
a parilous man of dede	1999
he seide child by Termagaunt	
But if thow prike out of myn haunt	[leaf 159, back]
Anoon I slee thyn steede //	2002
With Mace	
heere is the Quene of fairye	
With harpe & pipe & symphonye	
Dwellyng in this place	2006
The child seide also mot I the	
To-morwe wol I mete the	
Whan I haue myn Armoure	2009
And zet I hope par ma fay	
That þou shalt with this launce gay	
abyen it ful soure	2012
Thy mawe	
I shal perce if I may	
Or it be fully prime of day	
ffor heere thow shalt be slawe	2016

Sire Thopas drow a-bak ful faste	
This Geaunt at him stones caste	
Out of a fel staf slynge	2019
But faire a-skapith child Thopas	
And al it was thurgh goddes gras	
And thurgh his fair berynge	2022
3et listeneth lordes to my tale	
Meriere than the Nyghtyngale	
I wol 3ow rowne	2025
how sire Thopas with sydes smale	
Prykyng ouer hil and dale	
Is come a-geyn to towne	2028
his merie men comaunded he	
To make him bothe game & gle	
ffor nedes must he fighete	2031
With a Geaunt with hedes thre	
ffor paramour and Iolite	
Of on that shon ful brighte	2034
Do come he seide my Mynestrales	
And gestoures for to telle tales	
A-non in myn armyng'	2037
Of romaunces that ben reals	
Of Popes and of Cardynales	
And eke of loue longyng'	2040
They fette him first swete wyn	
And Mede eke in a Maselyn	
And real spicerie	2043
Of gyngerbred that was ful fyn	
And lycoris and eke Comyn	
with sugre pat is trie	2046

he dede next his white ler
 Of cloth of lake fyn & cler
 A breche & eke a sherte 2049
 And next his shert an Aketon
 And ouer that an haberion
 ffor percyng of his herte 2052

And ouer that a fyn hauberk
 Was al I-wrought of Iewes werk
 fful strong it was of plate 2055
 And ouer that his cote armour
 As white as is a lilie flour
 In which he wol debate 2058

his sheld was al of gold so red
 And þere inne was a Bores hed
 A charbocle be his syde 2061
 And þere he swor on ale & bred
 how that the Geaunt shal be ded
 bityde what bytyde 2064

hise Iambeus were of quyrbuly
 his swerd shede of yuory
 helme of laton bright 2067
 His sadel was of rewel bon [leaf 160]
 his brydel as the sonne shon
 Or as the Mone light 2070

his spere was of fyn Cypres
 That bodeth werre & no thyng pes
 the hed ful sharp I-grounde 2073
 his steede was al appel gray
 It goth an aumble in the wey
 fful softly & rounde 2076

In londe
 loo lordes myn heere is a fyt
 If þe wynn any more of it
 To telle it I wol fonde 2080

[*The Second Fit.*]

¶ Now holde þoure mouth *par* charite
 Bothe knyght and lady free
 and herkeneth to my spelle 2083
 Of bataille and of cheualry
 And of ladies loue drury
 A-noon I wol þow telle 2086

Men speken of romaunces of pris
 Of horn Child and of ypotis
 Of Beus and Sire Guy 2089
 Of sire libeus and pleyndamour
 But sire Thopas he bereth the flour
 Of real Chyualrie 2092

his good steede al he bystrod
 And forth vp-on his weye he wold^{rod}
 As sparcle out of the brond 2095
 Vp-on his creste he bar a Tour
 And þere-Inne stiked a lilye flour
 god shilde his cors fro shonde 2098

And forth he was knyght Auntrows
 he nolde slepen in noon hous
 But lyggen in his hode 2101
 his bright helm was his wonger
 And by him baiteth his destrer
 Of Erbes fyve & goode 2104

him self drank water of the welle
As dede the knyght sire Parcyuelle
so worthy vnder wede!

Til on a day

2108

¶ No more of this / for goddes dignytee
 Quod oure hoost / for thow makest me
 So wery / of thyn verray lewednesse
 That also wysly / god my soule blisse 2112
 Myne Eres aken / of thy drasty speche
 Now swich a ryme / the deuele I be-teche
 This may wel be ryme dogereH / quod he
 ¶ Why so quod I / why woltow lette me 2116
 More of my tale / than another man
 Syn that it is / the best ryme I can
 ¶ By god quod he / for pleynty at a word
 Thy drasty rymyng / is nat worth a tord 2120
 Thow doost nat elles / but despendest tyme
 Sire at o word / thow shalt no lengere ryme
 lat se / wher thow kanst tellen ought in geste
 Or tellen in prose / somewhat atte leste 2124
 In which there be som myrthe / or som doctrine
 ¶ Gladly quod I / by goddes swete pyne [leaf 160, back]
 I wol 3ow telle / a litil thyng in prose
 That oughte like 3ow / as I suppose 2128
 Or elles certes / 3e be to daungerous
 It is a moral tale / vertuous
 Al be it told / somtyme / in sondry wyse
 Of sondry folk / as I shal 3ow deuyse 2132
 As thus / 3e wot that euery Euaungelist
 That telleth vs / the peyne of Ihesu crist
 Ne seith nat alle thyng / as his felawe doth
 But nathelees / his sentence is al soth 2136
 And alle accorden / as in here sentence
 Al be there / in here tellyng' difference

ffor somme of hem seyn more / & some sey lasse
 Whan they / his pitous passioñ expresse 2140
 I mene of Mark / Mathew / luke and Iohn
 But doutelees / here sentence is al oon
 Therfore lordyngges alle / I 3ow byseche
 If 3ow thynke I varie / as in my speche 2144
 As thus / though that I telle / somewhat more
 Of prouerbes / than 3e han herd bifore
 Comprehended / in this litel tretys heere
 To enforce with / the effect of my matere 2148
 And though I nat / the same wordes seye
 As 3e han herd / 3et to 3ow alle I preye
 Blameth me nought / for as in my sentence
 Shuln 3e no wher / fynden / difference 2152
 ffro the sentence / of this tretys lite
 After the which / this mery tale I wryte
 And þerfore herkeneth / what that I shal seye
 And lat me tellen al my tale / I preye 2156

¶ Here endeth Chaucers tale of Thopas / & the Prologe
 of Melibeus

p. 407, l. 1765. ¶ *legamus apocalipsim Iohannis & ibi reperi-*
mus agnum super montem syon & cum illo cxliiij^{or} milia signatorum
&c. qui cantant canticum nouum &c. Isti sunt qui cum mulieri-
bus se non coinquinauerunt virgines autem permanserunt / hii sunt
qui secuntur agnum quocunque vadit &c. [MS., leaf 157]

p. 408, l. 1812. ¶ *De puero qui cantauit de gloriosa virgine.*

p. 408, l. 1817. ¶ *Rachel plorans filios suos & noluit conso-*
lari &c. [MS., leaf 157, back]

p. 408, l. 1819. ¶ *De maria quicquit puer sciuit / cantum enu-*
triuuit / maternam inopiam hunc Iudeus nequam strauit domo sua
quem humauit diram per inuidiam Mater querens / hunc vocauit /
hic in terra recantauit / solita preconia // Puer liber mox exinit
mortis reos lex puniuit / Iudeos & cetera. [MS., leaf 157, back]

And heere bigynneth the Tale of Melibeus :

[2157]

A 3ong^r man called Melibeus myghty and riche /
bygat vp-on his wyf / that called was Prudence / a
dough^ter / which that called was Sophie / [2158]
Vp-on a day bifel / that he for his disport /
is went in-to þe felde / him to pleye / [2159] his wyf
& eke his dough^ter hath he laft, with-Inne his hous /
of which the dores / weren fast I-shette / [2160] three of his
olde foos / han it espied / and setten laddres / to the walles
of his hous / and by wyndowes ben entred / [2161] &
beten his wyf / and ¹wounded his dough^ter / with fyue
mortal woundes / in fyue places sondry / [2162] this is to
seyn / in hire feet / in hire handes / in hire Erys / in hire
Nose / and in hire mouth / and leften hire for ded / and
wenten a-wey.

[2163] ¶ Whan Melibeus / retorned was in-to his
hous / and sey al this mischief / he like a mad man /
rendynge hise clothes / gan to wepe & crye

[2164] ¶ Prudence his wyf / as ferforth as she dorste /
bisough^te him / of his wepyng for to stynte / [2165] but nat
for-thy / he gan to crie and wepyn / euere lengere the more //

[2166] This noble wyfe Prudence / remembred hire
vp-on the sentence of Ouyde in his book / that cleped is / the
remedie of loue / where as he seith / [2167] he is a fool
that destourbeth the moder to wepe in the det^h of hire
child / til she haue wept hire fille / as for a certeyn tyme /
[2168] and thanne shal man don his diligence / with
amyable wordes hire to reconforte / and preye hire / of

¶ Ouidius de re-
medio amoris

hire wepyng for to stynte / [2169] for which resoñ / this
 noble wyf Prudence / suffred hire housbond for to wepe
 and crye / as for a certeyn space / [2170] And whan she
 say hire tyme / she seide to him in this wyse / Allas my
 lord quod she / why make 3e 3oure self / for to be like a
 fool / [2171] for sothe / it apperteneth nat to a wys man /
 to maken swich a sorwe / [2172] 3oure doughter / with
 the grace of god / shal warisshe and escape / [2173] and al
 were it so / that she right now were ded / 3e ne ought
 nat / as for hire deth / 3oure self to destroye / [2174] Senec ¶ Seneca
 seith / the wyse man shal nat take to gret discomfort / for
 the deth of hise children / [2175] but certes he shulde
 suffren it in pacience / as wel / as he abideth the deth /
 of his owene propre persone

[2176] ¶ This Melibeus answered a-noon & seide /
 what man quod he shulde of his wepyng stynte / that
 hath so gret a cause for to wepe [2177] ¶ Ihesu Crist ¶ Qualiter ihesus
 oure lord / him self wepte / for the deth of lazarus his christus fleuit
 frend. [2178] Prudence answered / Certes wel I wot propter mortem
 attempree wepyng is no thyng defended to him that lazari
 sorweful is / amonges folk in sorwe / but it is rather graunted
 him to wepe [2179] ¶ The Apostle Poule / vn-to the ¶ Apostolus ad
 Romayns wryteth / Man shal reioise / with hem that maken romanos
 ioie / And wepen with swich folk as wepyn / [2180] But
 though attempree wepyng / be I-graunted / outrageous
 wepyng / certes is defended / [2181] Measure of wepyng /
 shulde be considered / after the loore that techeth vs Senek /
 [2182] whan that thy frend is ded quod he / lat nat
 thyne eyen to moiste ben of teeres / ne to meche drye /
 al-though the teeris / come to thyne eyen / lat hem nat
 falle / [2183] And whan thou hast for-gon thy frend / do dili-
 gence / to gete a-geyna-nother frend / and this is more wysdom /
 than for to wepe / for thy frend / which that þou hast lorñ /
 for there-Inne is no bote / [2184] And þerfore if 3e
 gouerne 3ow by sapience / put a-wey sorwe out of 3oure
 herte. [2185] ¶ Remembre 3ow that Ihesus Syrak seith /

a man that is ioyous in herte and glad / it him conseruyth florissyng in his age / but soothly [. . [2186] *no gap in Dd., or the 4 Hodson MSS., or in Eg. 2726, lf. 183 at foot*] sorwe in herte sleeth ful many a man [2187] ¶ Salamon seith / that right as moththes in the shepes flees / a-noyen to the clothes / and the smale wormes to the tree: right so anoyeth sorwe to the herte [2188] ¶ Wherfore vs oughte as wel in the deth of oure children / as in the losse of oure goodes temporeles / haue pacience.

[2189] ¶ Remembre 3ow vp-on the pacient Iob / whan he hadde lost his children / and his temporel substance / and in his body endured and receyued ful many a greuous tribulaciō / 3et seide he thus / [2190] Oure lord hath 3eue it me / Oure lord hath biraft it me / right as oure lord hath wold / right so is it don / I-blissed be the name of oure lord [2191] ¶ To theise forseide thyngis answered Melibeus vn-to his wyf ¶ Prudence / Alle thyne wordes quod he ben sothe and per-to profitable / but trewely myn herte is troubled / with this sorwe so greuously / that I not what to done [2192] ¶ lat calle quod Prudence thyne trewe frendes alle / and thy lynage / which that ben wyse / telleth 3oure caas / and herkeneth what they seye in counseillynge / and 3ow gouerne after here sentence [2193] ¶ Salamon seith: werke all thynges by counseille / and þou shalt neuere repente

[2194] ¶ Thanne by the conseil of his wyf Prudence: this Melibeus / let callen a gret congregaciō of folk / [2195] as surgiens / Phisiciens / olde folk and 3onge / and some of hise old enemyes reconciled / as bi here semblaunt / to his loue / and in-to his grace / [2196] and ther-with-al / ther comen somme of his neyghbores / that diden him reuerence / more for drede than for loue / as it happeth ofte [2197] ¶ Ther comen also ful many subtile flaterers and wyse aduocat3 lerned in the lawe /

[2198] And whan this folk togydre assembled weren / This Melibeus in sorweful wyse / shewed hem his cas /

[2199] And by the manere of his speche / it semed
that in herte he bar a crewel Ire / redy to don venge-
aunce vp-on his foos / & sodeynly desired / that the
werre shulde bigynne / [2200] but natheles / yet axid he
his counseil vp-on this matere / [2201] A surgien by
licence and assent of swich as weren wyse / vp roos / and
vn-to Melibeus / seide / as ye moun heere /

[2202] Sire *quod* he / as to vs Surgiens apperteneth /
that we do to euery wyght the beste that we kan / where as
we ben with-holde / and to our pacient³ / that we do no
damage / [2203] wherfore it happeth many tyme and ofte /
that whan twey men han euerych wounded other / O
same surgien helet^h hem bothe / [2204] wherfore vn-to
oure art / it is nat pertinent to norice werre / ne parties
to supporte / [2205] but certes as to the warisshyng of
3oure doughter / al be it so / that she partlously be
¹wounded / we shuln do so ententyf besinesse / fro day to
nyght / that with the grace of god / she shal be hool &
sound / as sone as is possible [2206] ¶ Almost right
in the same wyse the Phisiciens answerden / saue that
they seiden a fewe wordes more / [2207] that right
as maladies ben cured / by here contraries / right so shal
man warisshe werre / by vengeaunce [2208] ¶ hise Neygh-
bores ful of Envie / hise feyned frendes / that semed
reconsiled / hise flatereres [2209] maden sembant
of wepyng^r and empeired and aggregated mechel of this
matere / in preisyng gretly Melibee / of myght / of power
of richesse and of frendes / despisyng the power of hise
aduersaries [2210] and seiden outrelly / that he a-noon /
shulde wreke him on his foos / and bigynne werre

[2211] ¶ vp ros thanne / an aduocat that was wys
by leue and by counseil / of othere that were wyse / And seide /
[2212] lordynges the nede / for the which we ben assembled
in this place / is ful heuy thyng^r / & an heigh matere
[2213] by cause of the wrong^r and of the wykkednesse that
hath be doon / and eke by resoñ of the grete damages / that

in tyme comynge ben possible to fallen / for the same
 cause / [2214] and eke bi resoñ of the gret richesse and
 power of the parties bothe / [2215] for the which resoñs /
 it were a ful gret perile to erren in this matere / [2216]
 wherfore Melibeus / þis is oure sentence / we counseille
 3ow a-bouen alle thyngⁱ / that riȝt a-noon þou do thy
 diligence in kepyngⁱ of thy propre persone / in swiȝh a
 wyse / that þou ne wante noon espie ne wacche / thy body
 for to saue [2217] ¶ And after that we counseille / that in
 thyn hous thowsettesuffisaunt garnysoñ / so that theymoun /
 as wel thy body as thyn hous defende [2218] ¶ But certes
 for to meeuē werre / ne sodeynly for to doon vengeance /
 we moun nat deme in so litel tyme / that it were profit-
 able / [2219] wherfore we axen leiser and espace to haue
 deliberaciōñ / in this cas to deme / [2220] for the comune
 prouerbe seith this / he that sone demethⁱ soone shal
 repente / [2221] And eke men seyn / that thilke Iuge is
 wys / that sone vnderstondeth a matere / and Iuggeth by
 leyser / [2222] for al be it so / that al tariyng be a-noyful /
 algates it is nat to repreeue in ȝeuyng of Iugement ne in
 vengeance takyng / whan it is suffisaunt and resonable /
 [2223] And that shewed oure lord Ihesu crist by en-
 sample / for whan that the womman that was taken in
 aduoutrie / was brought in his presence to knowen what
 shulde be don with hire persone / al be it / that he wist
 wel him self / what that he wolde answere / ȝet ne wolde he
 nat answere sodeynly / but he wolde haue deliberaciōñ / And
 in the ground he wroot twies / [2224] and by theise
 causes we axen deliberaciōñ / and we shuln tharne by
 the graace of god / counseille the thyng / that shal be
 profitable

[2225] ¶ vp stirte tharne / the ȝonge folk atones / and
 the most partie of that compaignye / han skorned þeise¹ olde
 wyse men / and bygonnen to make noyse / and seiden / that
 [2226] riȝt so / as whil that Iren is hoot / men shulde
 myte / riȝt so men shuln do wreken here wronges / whils

[¹ leaf 162, back]

that they ben fresshe & newe / And with loude vois / they
cryden / werre / werre /

[2227] vp roos tho / oon of theise olde wyse / &
with his hond mad countenaunce / þat men shulde
holde hem stille / & ȝeue him audience [2228]
¶ lordynges quod he / there is ful many a man that
crieth werre / werre / þat wot ful litel what werre
amounteth / [2229] werre at his bigynnyng hath so gret
an entryng / & so large / þat euery wight may entre
whan him liketh & lightly fynde werre / [2230] But
certes to what ende / that shal þerof bifalle / it is nat light
to knowe / [2231] for sothly / whan þat werre / is ones
bygonne / there is ful many a child vn-born of his moder
that shul sterue ȝong / by cause of thilke werre / or elles
lyue in sorwe / & dye in wrecchednesse / [2232] And
therefore / er that any werre be bigonne / men must haue
gret counseil / & gret deliberaciō / [2233] & whanne
this olde man wende to enforce his tale by resouns /
wel ny alle attones bigonne they to ryse / for to breken his
tale / & beden him ful ofte / hise wordes for to a-bregge /
[2234] for sothly he that precheth to hem / that listen
nat heren his wordes / his sarmoun hem anoyeth [2235]
¶ ffor Ihesus Syrak seith / That Musyk in wepyng / is
a noyous thyng / This is to seyn / as muche auailleth to
speken biforn folk / to which his speche a-noyeth / as it is
to synge biforn him þat wepeth [2236] ¶ And whan this wys
man sey / þat him wanted audience / Al shamefast /
he sette him doun a-geyn / [2237] for Salamon seith / þere
as thow ne maist haue noon audience / enforce the nat
to speke / [2238] I se wel quod this wyse man / þat the
comune prouerbe is soth / þat good counseil wanteth /
whan it is most nede.

[2239] ¶ Ȝet had this Melibeus in his counseil / many
folk / that priuely in his Ere / counseilled him certeyn thyng /
and counseilled him the contrarie in general audience.

[2240] ¶ whan Melibeus had herd / that the grettest /

partie of his counseil / were acorded / that he shulde make
 werre / a-noon he consented to here counseillynge / & fully
 affermed here sentence [2241] ¶ Thanne Dame Prudence /
 whan that she sey / how þat hire housbonde shōþ him /
 for to wreke him oon his foos / and to bigynne werre / she
 in ful humble wyse / whan she sey hire tyme / seide
 him theise wordes [2242] ¶ My lord quod she / I ȝow
 byseche / as hertily as I dar & kan / ne haste ȝow nat to
 faste / and for alle gerdouns / as ȝif me audience /
 [2243] ¶ ffor Piers Alfonse seith / who-so that doth to
 the outhur good or harm / haste the nat to quyte it / for
 in this wyse / thy frend wol a-bide / & thyn enemy / shal
 the lengere lyue in drede [2244] ¶ The prouerbe seith he
 hasteth wel / that wysly kan a-byde / And in wykked hast /
 is no profyt /

[2245] This Melibe answered vn-to his wyf / Prudence /
 I purpose nat quod he / to werkyn by thy counseil / for
 many causes & resons / ffor certes euery wight / wold
 holde me thanne a fool / [2246] this is to seyn: If I
 for thy counseillyng / wolde chaunge thynges / that ¹[ben]
 ordeined and affermed by so many wise / [2247] Sec-
 undly I seye / that aH wommen ben wykke / and none
 gode of hem aH / for of a thousand men seith Salamon
 I fonde o gode man but certes of aH wommen / gode
 womman fond I neuer / [2248] And also certes yf I
 gouerned me by thy counseil / it shold seme / that I hade
 yeve to the ouer me the maistrie / And goddes forbode þat
 it so were / [2249] ffor Ihesus Syrac seith / Yf the
 wyf haue maistrie she is contrarious to the housbond
 [2250] And Salamon seith / neuere in thy lyve / to thy
 wyf ne to thy child / ne to thy frende / ne yeve no power
 ouer thy self for better it were / that thy children / axen
 of thy persone thynges that hem nedeth þan þou see
 thy self in the hondes of thy children / [2251] And also if I
 wold werk by thy counseil certes my counceil /
 most som tyme be secree / till it were tyme / þat it most be

[¹ Dd. 4. 24, leaf 163 gone. Egerton 2726, on leaf 184, back.]

[Part of this page, Egerton 2726.]

knowe / and this may nat be / [.

.

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no gap in this MS. or in any of the four Hodson MSS.]

[2254] Whan Dame Prudence fuH debonairly and
with grete pacience / hade herd / all that hir housbond
liked for to sey þan axed she of hym licence / for to
speke / and seid in this wise / [2255] My lord koth she
as to your first reson / it may lightly be
answerd / for I seye / that it ¹Is no folye to chaunge
counseil whan the thyng / is chaunged / or elles whan
þe þyng semeth other wise / than it was byforn
[2256] And more ouere I seye / that though ye han
[sworn²] and behight to perfourme your emprise / and
natheles yeweneto fulfyH and perfourme thilk same emprise /
by Iust cause men shold nat seye therfore / þat ye were
a lyer ne forsworn / [2257] for the boke seith the wise
man maketh no lesyng / whan He turneth his corage / in-to
the better / [2258] And aH be it so / that your emprise / be
establyssed and ordeyned / by grete multitude of folk / yitte
dare you nat / accomplice / thilk ordenaunce but you like /
[2259] for the trowth of thynges / and þe perfite ben
rather founde in fewe folk / that ben wise / and fuH of
reson / than by grete multitude of folk / there euery man
crieth and clatereth what that him lyketh / Sothly
soch multitude is nat honestee / [2260] And to the secunde
reson / where as ye seyn / that aH wommen ben wyk /
Saue your grace / certes ye despise aH wommen in this
wise / and he that aH despiseth / aH displeseth as seith the
boke / [2261] And Senec seith who so woH haue sapi-
ence / shaH no man dispreise / but he shaH gladly teché the
science þat he can without presumpeon of pride /
[2262] And soch thynges as he nat can / he
shall nat be ashamed to lerne hem and enquire of lesse

[¹ Eg. 2726, leaf 185]

[² Hod. 39.]

[This page, Egerton 2726.]

folk than hym self / [2263] And sire that there hath
 be many a gode womman / may lightly be preved
 [2264] ffor certes sire / our lord Ihesu Crist wold
 neuere haue discended / to be born of a womman / yf aH
 wommen hade ben wykke / [2265] And after that / for
 the grete bountee / þat is in womman / our lord Ihesu Crist /
 whan he was risen from deth to lyf / appered rather to a
 womman than to his Apostles / [2266] And though
 that Salamon sey / that he ne fonde [neuer woman good /
 it folowith not þerfor þat aH women be wik
 [2267] ffor þough þat he fond / neuer¹] no gode
 womman / certes many another man hath founde /
 many a womman fuH gode and true / [2268] Or elles
 perauenture / the entente of Salamon was this / þat as in
 souerayn bountee he fonde no womman / [2269] this is to
 seyn / that there is no wight þat hath souerayn bountee /
 save god allone / as he hym self recordeth / in His Euaun-
 gelie / [2270] for there nys no creature so gode / that hym
 ne wanteth somwhat of the perfeccion of god / þat is his
 maker / [2271] Your thirde reson is this / ye seyn þat yf
 ye gouerne you / by my counseil / it shold seme / that ye
 hade yeve me / the maistrie and the lordshipe ouer your
 persone / [2272] Sire save your grace / it is nat so / for
 yf so were / that no man shold be counseilled but onely
 of hem / that hade lordshipe and maistrie of his persone /
 men wold nat be counseilled so oft / [2273] for sothely
 þat man that axeth counseil of a purpose / yitte hath he
 free choise / whether he wol werk by that counseil / or
 noo / [2274] And as to you / serche reson / there ye
 seyn that the Iangelrie of wommen / kan hide thynges þat
 þey wote nought / as who seith / that a womman kan nat
 hide / that she wote / [2275] Sire þise wordes ben vnder-
 stonde / of wommen þat ben Iangelers and wykked
 [2276] Of which Wommen men seyn / that .iiij. thynges
 dryven a man out of his hous / þat is to sey Smoke /
 Droppying of Reyn / and Wykked wyfes [2277] and

[¹ Hodson 39, leaf 130; not in the other 3 Hodson MSS.]

of soch wommen seith Salamon / that it were better dwelle
 in desert / þan with a womman that / ¹Is riotous [2278] And
 sire by your leve / that am nat I / [2279] for ye han fuH
 oft / assaied my grete scilence / and my grete pacience / and
 eke how wele / that I can hide and hele thynges that
 men doon / and right secrely to hide / [2280] And sothly as to
 your fyfte reson / where as ye seyn / that in wykked coun-
 seiH wommen venquessh men // God wote þat reson /
 stant here in no stede / [2281] ffor vnderstonde now / Ye
 axen counseiH to do wykkednesse / [2282] and yf ye wol
 werke wykkednes and your wyf rstreyneth you þat
 wykked purpoos / and ouercommeth you by reson and by
 gode counseiH / [2283] Certes your Wyf ought rather to be
 praised þan yblamed [2284] Thus shold ye vnder-
 stonde the Philizophre þat seith / In wykked counceiH
 wommen venquesshen her housbondes [2285] And there
 as ye blame aH wommen and her resons I shaH shewe
 by many ensaumples / that many a womman hath
 ben fuH gode / and yitte ben / and her counseils holson
 and profitable / [2286] Eke som men han seid. þat the
 counseillyng of wommen is outhere to dere / or els to
 liteH of price / [2287] but aH be it so / that fuH many a
 womman / is badde / and hir counseiH vyle and nought worth /
 yitte han men founde fuH many a gode womman and fuH
 discrete / and fuH wise / in counseillyng [2288] Loo Iacob by
 gode counceiH of his moder Rebecca / wan the beneson of
 Isaak his fader / and þe lordshipe ouer aH his brethern /
 [2289] Iudyth by hir gode counseiH deliuered / þe Citee of
 Bethulee in which she dwelled out of the hondes of
 Olofernus] ²that had it biseged / and wolde it al destroye
 [2290] ¶ Abigail delyuereð Nabal hire housbonde fro
 Dauyd the kyng / that wolde han slayn him / & apaised
 the Ire of the kyng / by hire wyt / and by hire good coun-
 seillyng [2291] ¶ Hester by hire conseil / enhaunced
 gretly the peepel of god / in the regne / of Assureus the kyng /
 [2292] And þe same bountee in good counseillyng / of

[¹ Eg. 2726, leaf 185, back][² Eg. 2726 ends. Dd. 4. 24, leaf 164.]

[Part of this page, Egerton 2726.]

many a good womman / moun men telle [2293] ¶ And moreover / whan that oure lord / had creat Adam oure forme fader / he seide in this wyse / [2294] It is nat good / to be a man allone / make we to him an helpe / semblable to him self / [2295] heere moun 3e se / that if that wommen weren nat goode / & here counseil good & profitable / [2296] oure lord god of heuene / wolde neither han wrought hem / ne called hem helpe of man / but rathere confusioñ of man / [2297] & there seide oones a Clerk in two vers what is bettre than gold? Iaspre / what is bettre than Iaspre? wysdom / [2298] & what is bettre than wysdom? womman / and what is bettre than good womman? no þing / [2299] And sire / by manye of othere resons / moun 3e sen / þat many wommen ben goode / & here counseil good & profitable [2300] ¶ And þerfore sire If 3e wole troste to my counseil / I shal restore 3ow 3oure doughter hool & sound / [2301] & I wol don to 3ow so muche / that 3e shuln haue honoure in this cause.

[2302] ¶ Whan Melibe had herd the wordes of his wyf Prudence / he seide thus / [2303] I se wel / that the word of Salamon is soth / he seith þat wordes þat ben spoken discretly by ordynaunce / ben honycombes / for they 3euen swetnesse to the soule / & holsumnesse to the body / [2304] And wyf / by cause of thyne swete wordes / & eke for I haue assaied / & preeued thy grete sapience / & thy gret trouthe / I wol gouerne me by thy counseil / in alle thyng

[2305] ¶ Now sire quod Dame Prudence / & syn 3e vouchesaf / to be gouerned by my counseil / I wol enforme 3ow / how 3e shuln gouerne 3oure self / in chesyng of 3oure counseillours / [2306] 3e shulñ first in alle 3oure werkes / mekely byseken / to the heigh god / that he wol be 3oure counseillour / [2307] And shapeth 3ow to swich entente that he 3eue 3ow counseil & comfort / as taughte Tobye his sone [2308] At alle tymes / þou shalt blisse

god / & preye him to dresse thyne weyes / & loke þat alle
thyne counseils/ben in him for euere-moore//[2309] ¶ Seynt
Iame eke seith / If any of 3ow haue nede of sapience axe
it of god / [2310] and afterward / thanne shuln 3e take
counseil / in 3oure self / and examyne wel 3oure thoughtes / of
swich thynges / as 3ow thynketh / that is best for 3oure profyt /
[2311] And thanne shuln 3e dryue fro 3oure herte / thre
thynges / þat ben contrarious to good counseil / [2312]
that is to seyn ! Ire / Coueitise / & hastynesse

[2313] ¶ first he that axeth counseil of him self / certes
he muste ben withouten Ire / for manye causes / [2314]
the firste is this / he þat hath gret Ire and wrathe in
him self / he weneth alwey / þat he may do thyng / þat he
may nat do / [2315] And secoundly / he that is Irous
& wroth / he ne may nat wel deme / [2316] And he
that may nat wel deme / may nat wel counseille / [2317] The
thridde is this / that he þat is Irous & wroth / as seith
Senek / ne may nat speke / but blameful thynges / [2318]
and with hise vicious wordes / he stereth oþere folk / to
angre & to Ire [2319] ¶ And eke sire / 3e muste dryue
coueitise out of 3oure herte / [2320] for the Apostle seith /
þat coueitise is the rote of alle harmes / [2321] And trosteth
wel / þat a coueitous man / ne kan nat deme / ne thenke /
but oonly to fulfille the ende of his coueitise / [2322] &
certes þat ne may neuere ben acomplised / tfor euere
the more habundaunce þat he hath of richesse / the more
he desireth [2323] ¶ And sire 3e muste also dryue out
of 3oure herte / hastifnesse / for certes [2324] 3e ne moun
nat deme for the beste / a sodeyn thouȝt / þat falleth in
3oure herte / But 3e muste avyse 3ow on it ful ofte /
[2325] for as 3e herde here biforñ / the comune prouerbe is
this / that he þat sone demeth / sone repenteth /

[2326] Sire / 3e ne be nat alwey / in like disposicion /
[2327] for certes som thyng / þat somtyme semeth to
3ow / þat it is good for to doo / A-nother tyme / it semeth
to 3ow the contrarie /

[2328] whan 3e han taken counseil vn-to 3oure self / And
 han demed by good deliberacion / swich thyng as 3ow
 semeth best [2329] ¶ Thanne rede I 3ow / þat 3e kepe it
 secree / [2330] by-wreie nat 3oure counseil to no persone /
 but if so be / þat 3e wenen sikerly / þat thurgh 3oure
 bywreiynge / 3oure condicioñ shal ben to 3ow more
 profitable / [2331] ffor Ihesus Syrak seith / Neyther to thy
 foo / ne to thy frend / diskeure nat thi secree / ne þi folie /
 [2332] for they woln 3eue 3ow audience & loking^a &
 supportacion in thy presence / & skorne the in thyn
 absence [2333] ¶ A-nother clerk seith / þat skarsly shalt þou
 fynden any persone / þat may kepe thy counseil secrely
 [2334] ¶ The book seith / whil þat þou kepest thy counseil
 in thyn herte / þou kepest it in thy prisoñ / [2335] And
 whan þou bewreyest thy counseil / to any wight / he holdeth
 the in his snare / [2336] & þerfore 3ow is bettre / to
 hide 3oure counseil in 3oure herte / than preye him to
 whom 3e han by-wreied 3oure counseil / þat be wol kepe
 it clos & stille [2337] ¶ ffor Seneca seith / If so be /
 þat þou ne maist nat / thyn owen counseil hide / how
 darstow preyen / any oþer wight / thyn counseil secrely to
 kepe [2338] ¶ But nathelees / if þou wene sikerly / þat
 thy biwreiynge^a of þi counseil to a persone / wol make thy
 condicioñ / to stonden in the bettre plizt / thanne shalt þou
 telle him thy counseile in this wyse [2339] ¶ ffirst þou
 shalt make no semblaunt / wheiþer the were leuere pees or
 werre / or this / or that / ne shewe him nat thy wil / and
 thyn entente / [2340] for troste wel / þat comunely theise
 counseillours ben flatereres / [2341] namely the counseillours
 of grete lordes / [2342] ffor they enforcen hem alwey /
 rather to speken plesaunte wordes / enclynynge to the lordes
 lust / than wordes / that ben trewe or profitable / [2343] &
 þerfore men seyn / þat þe riche man hath selde good coun-
 seil / but if he ¹haue it of him self / [2344] And after þat /
 þou shalt considre þine frendes / & thyne enemys /
 [2345] And as touchyng thy frendes / þou shalt con-

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sidre which of hem ben most feithful / & most wyse / & eldest & most appreued in counseillyng / [2346] And of hem shalt þou axe thy conseil / as the cas requireth.

[2347] ¶ I seye / þat first 3e shuln clepe to 3oure conseil / 3oure frendes that ben trewe / [2348] ffor Salamon seith / þat for right as the herte of a man / deliteth in sauour þat is swote / right so the conseil of trewe frendes / 3euetþ swetnesse to the soule // [2349] he seith also / there may no thyng / be likned to þe trewe frend / [2350] for certes / gold ne siluer ben nat so meche worth as the good wil / of a trewe frend // [2351] And eke he seith / that a trewe frend / is a strong defence / who-so þat it fyndeth / certes he fyndeth a gret tresor [2352] ¶ Thanne shuln 3e eke considre / if þat 3oure trewe frendes / ben discrete & wyse / for the book seith / Axe alwey thy conseil of hem / þat ben wyse / [2353] & by this same reson / shuln 3e clepen to 3oure conseil of 3oure frendes þat ben of age / swich as han seyn / & ben expert in manye thynges / & ben appreued in counseillynges [2354] ¶ ffor the book seith / in olde men is al the sapience / & in longe tyme the prudence [2355] ¶ And Tullyus seith / þat grete þinges ne ben ay acomplissed by strengthe / ne be delyuernesse of body / but by good conseil / by auctorite of persones & by science // The which thre thynges / ne ben nat fieble by age / but certes þei enforcen / & encresen day by day / [2356] & thanne shuln 3e kepe this / for a general reule // ffirst 3e shuln clepe to 3oure conseil a fewe of 3oure frendes þat ben especiale [2357] ¶ ffor Salamon seith / many frendes haue þou / but a-mong a thousand / chese the oon / to be thy counsellour / [2358] for al it so be / þat þou first ne telle thy conseil / but to a fewe / þou maist afterward / telle it to moo folk / if it be nede / [2359] but loke alwey / þat þine counsellours haue thilke thre condicions / þat I haue seid

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bifore / þat is to seye : þat they be trewe / wyse / &
 olde experience / [2360] and werk nat alwey in euery
 nede / by oo counseillour allone / for somtyme bihoueth
 it to be counseiled by manye /// [2361] ffor Salamon seith /
 Saluaciō of thynges / is where as þere ben many
 counseillours.

[2362] ¶ Now sithe þat I haue told 3ow / of which folk /
 3e shulde be counseilled / now wol I teche 3ow / which
 counsel 3e oughȝte eschue [2363] ¶ first 3e shuln eschue /
 þe counsel of foolles ¶ ffor Salamon seith / take no coun-
 seil of a fool / for he ne can nat counseile / but after his
 owen lust / & his affeccion / [2364] the book seith /
 the proprete of a fool / is this: he troweth lightly
 harm / of euery wight & lightly troweth al bounte / in
 him self [2365] ¶ Thow shalt eke eschue the counseillyng
 of alle flatereres / swich as enforcen hem / rathere to preysen
 3oure persone / by flaterye / than for to telle 3ow / the soth-
 fastnesse of thynges /.

[2366] ¶ wherfore Tullyus seith / A-mong alle þe
¹pestilences þat ben in frendshipe / the grettest is
 flaterie / And þerfore it is more nede / þat þou eschue
 & drede flatereres / than any other peeple // [2367] The
 book seith / þou shalt rathere / drede & flee / fro the
 swete wordes of flateriŋg preysers / than fro the egre
 wordes of thy frend / þat seith the thyne sothes [2368]
 ¶ Salamon seith / þat þe wordes of a flaterere / is a snare /
 to cacchen Innocente3 / [2369] he seith also / þat he
 þat speketh to his frend / wordes of swetnesse / & of
 plesaunce / setteth a nette biforȝ his feet to cacchen him
 [2370] ¶ And þerfore seith Tullyus // Enclyne nat thyne
 Eres to flatereres / ne take no counsel / of wordes of
 flaterye [2371] ¶ and Catoȝ seith ¶ Auyse the wel / þou shalt
 eschue / wordes of swetnesse & of plesance /
 [2372] And eke þou shalt eschue the counseillyng of
 thyne olde enemys / that ben reconsiled [2373] ¶ The
 book seith / þat no wight retourneth safely / in-to the

grace / of his old enemy [2374] ¶ And ysope seith / Ne
trust nat to hem / to which þou hast had somtyme werre /
or enemytee / ne telle hem nat thy counseil / [2375] And
Seneca telleth the cause why / It may nat be / seith he /
þat where as gret fyr / hath longe tyme endured / þat
þere ne dwelleth som vapour / of warmnesse // [2376] And
þefore seith Salamon ¶ In þin olde ffoo / trost neuere /
[2377] for sikerly / though þin enemy be reconciled /
& makeþ þe chere of humilitee / & louteth to the
with his hed / ne trost him neuere / [2378] ffor certes /
he maketh thilke feyned humilitee / more for his profyt /
than for any loue of thy persone / by cause þat he dem-
eth to haue victorie ouer þi persone / by swich feyned
countenance / þe which victorie / he myght nat haue by
strif of werre [2379] ¶ And Peter Alfence seith / Make no
felaweshipe with thyne olde enemys / for if þou do hem
bounte / they wol peruerthen it / in-to wykkednesse /
[2380] And eke þou must eschue / the counseillyng of hem /
þat ben þine seruantz / & beren the gret reuerence / for
paraurenture they seyn it more for drede / þan for loue /
[2381] And þefore seith a Philosophre in this
wyse / There is no wyght parfytly trewe / to him / þat he
sore dredeth [2382] ¶ and Tullius seith / þere nys no
myght so gret of any Emperour / þat longe may endure /
but if he haue more loue of the peple / than drede
[2383] ¶ þou shalt also eschue / þe counseillyng of folk
þat ben dronkelewe / for they ne can / no counseil hide
[2384] ¶ ffor Salamon seith / þere is no priuete / ther as
regneþ dronkenesse [2385] ¶ 3e shuln also han in suspect /
þe counseillyng of swich folk / as counseille 3ow a thyng
priuely / & counseille 3ow the contrarie openly [2386]
¶ ffor Cassidorie seith / þat it is a manere sleighte / to
hyndree / whan he sheweth to don a thyng openly / &
werk priuely the contrarie [2387] ¶ Thow shalt also
haue in suspect / þe counseillyng of wykked folk / [no gap in
Dd., the 4 Hodson MSS., or Eg.] for here counseil is alwey / ful

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of fraude [2388] ¶ And Daud seith / Blisful is þat man /
 þat hath nat folwed / the counseillyng of shrewes [2389]
 ¶ Thow shalt also eschue / the counseillyng of 3onge folk /
 for here conseil is nat ripe.

[2390] ¶ Now sire / sithe I haue shewed 3ow / of which
 folk / 3e shullen [*no gap in Dd., the 4 Hodson MSS., or Eg.*]
 folwe þe conseil [2391] ¶ Now wol I teche 3ow / how 3e
 shuln examynen 3oure conseil / after the doctrine of Tullius
 [2392] ¶ In the ¹examynynge thanne of 3oure counseillour /
 3e shuln considre manye thynges [2393] ¶ Alderferst þou
 shalt considre / þat in thilke þing / þat þou purposest /
 & vp-on what thyng / þou wolt haue conseil / þat verray
 trouthe be seid & conserued / this is to seyn: telle
 trewely thy tale / [2394] ffor he þat seith fals / may nat
 wel be counselled in þat cas / of which he lyeth [2395]
 ¶ And after this / þou shalt considre þe thynges / þat
 acorden to that þou purposest for to do / be thyne conseil-
 lours / if resoun acorde þer-to / [2396] and eke if thy
 myght / may attenye þer-to / And if the more part / & the
 better part of þine counseillours / acorde þer-to or no //
 [2397] Thanne shalt þou considre / what thyng shal
 folwe of þat counseillyng / as hate / pees / werre /
 grace / profyt / or damage / & manye opere þinges
 [2398] And in alle theise thynges / þou shalt chese the
 beste / And weyue alle othere thynges [2399] ¶ Thanne
 shaltow considere / of what roote is engendred / þe matere
 of thy conseil / & what fruyt it may conceyue &
 engendre [2400] ¶ Thow shalt eke considre / alle theise
 causes / from whennes they ben sprongen / [2401] And
 whan 3e haue examyned 3oure conseil / as I haue seid /
 & which partie is the better / & more profitable And
 han appreued it / by manye wyse folk & olde / [2402]
 than shaltow considere / if þou maist performe it / &
 maken of it a good ende / [2403] ffor certes / resoun wol nat /
 þat any man shulde bygynne a thyng / but if he myghte
 performe it / as him oughite / [2404] Ne no wight shulde

take vp-on him so heuy charge / þat he myght nat beren
it [2405] ¶ ffor þe prouerbe seith: he þat to muche
embraceth / distreyneth litel [2406] ¶ and Catoñ seith:
Assay to do swich thyng / as þou hast power to don /
lest þat the charge / oppresse the so sore / þat the
byhoueth to weyue thyng / þat þou hast bygonne /
[2407] And if so be / þat þou be in doute / wheither þou
maist performe a thyng or noo / ches rather to suffre /
þan bigynne [2408] ¶ And Peter Alfonse seith: If
þou hast myght to doon a thyng / of which þou must
repente / it is better / nay / than 3a / [2409] this is
to seyn: þat the is better to holde thy tonge stille / than
for to speke [2410] ¶ Thanne moun 3e vnderstonde / by
strengere resons / þat if thow hast power to performe a
werk / of which þou shalt repente / thanne is the better /
þat þou suffre / þan bigynne / [2411] wel seyn they / þat
defenden euery wight / to assaye a thyng / of which he is
in doute / wheiþer he may performe it / or no [2412]
¶ And after / whan 3e han examyned 3oure counseil / as I
haue seid biforñ / & knowen wel / þat 3e moun per-
forme 3oure emprise / conferme it thanne sadly / til it be at
an ende.

[2413] ¶ Now is it reson & tyme / þat I shewe 3ow /
whanne & wherfore / þat 3e moun chaunge 3oure counseil-
lours / with-oute 3oure repreue [2414] ¶ Sothly a man
may chaunge his purpos / & his counseil if the cause
ceseth / or whan a newe cas bitydeth / [2415] for the
lawe seith / vp-on thynges þat newly bityden / bihoueth
newe counseil: [2416] And Seneca seith: If thy counseil
is comen / to the Eris of þin enemy / chaunge thy counseil
[2417] ¶ Thow maist also chaunge thy counseil ¹if so be /
þat þou fynde / þat by errour / or by other
cause / harm or damage / may bitide / [2418] Also if thy
counseil be dishoneste / or elles cometh of dishoneste / cause /
chaunge thy counseil / [2419] ffor the lawes seyn / þat
alle byhestes / þat ben dishoneste / ben of no value /

[¹ leaf 166, back]

[2420] And eke if so be / þat it be impossible / or may
nat goodly be performed or kept /

[2421] And take this for a general reule ¶ That euery
counseil / þat is affermed so strongly / þat it may nat be
chaunged / for no condicion þat may betide I seye / þat
thilke counseil is wykked.

[2422] ¶ This Melibeus / whan he had herd the doctrine /
of his wyf Dame Prudence / Answered in this wyse
[2423] ¶ Dame quod he / as 3et in-to this tyme / 3e
han wel & couenably taught me / as in general / how I
shal gouerne me / in þe chesyng / & in the withholdyng
of my counseillours / [2424] But now wolde I fayn / þat
3e wolde condescende in special / [2425] & telle me
how liketh 3ow / or what semeth 3ow / by oure counseillours /
þat we han chosen in our present nede.

[2426] ¶ My lord quod she / I biseke 3ow in alle hum-
blesse / þat 3e wol nat wilfully / replie a-geyn my resons /
ne distempre 3oure herte / though I speke thyng / þat 3ow
displese / [2427] ffor god wot / þat as in myn entente / I
speke it for 3oure beste / for 3oure honour / & for 3oure
profyte eke / [2428] And sothly I hope / þat 3oure be-
nygnytee wil taken it in pacience [2429] ¶ Trusteth me
wel quod she / þat 3oure counseil as in this cas / ne shulde
nat / as to speke proprely / be called a counseillyng / but a
mocion or a meeuyng of folie / [2430] in which counseil /
3e han erred / in many a sondry wyse.

[2431] ¶ ffirst & forward 3e han erred in the assem-
blyng / of 3oure counseillours / [2432] for 3e shulde first /
han cleped a fewe folk to 3oure counseil / & after 3e
myghite han shewed it / to mo folk / if it hadde be nede /
[2433] But certes 3e han sodeynly cleped to 3oure coun-
seil a gret multitude of peepþe ful chargeant / & ful
a-noyous for to heere [2434] ¶ Also 3e han erred / for
þere as 3e shulde oonly han cleped to 3oure counseil /
3oure trewe frendes / olde & wyse [2435] 3e han I-cleped
straunge folk / 3onge folk / false flatereres / & enemys

reconsiled / & folk þat doon 3ow reuerence / with-outen
loue [2436] ¶ And eke also 3e han erred / for 3e han
brought with 3ow to 3oure counseil / Ire / Coueitise / and
hastifnesse / [2437] the which thre thynges ben con-
trarious to euery counseil / honest & profitable / [2438]
the which thre thynges / 3e ne han natanientissed or destroyed
hem / neither in 3oure self / ne in 3oure counseillours / as 3ow
oughte [2439] ¶ 3e han erred also / for 3e han shewed to 3oure
counseillours / 3oure talent & 3oure affeccion / to make
werre a-noon / & for to do vengeance / [2440] they han
espied by 3oure wordes / to what thyng 3e han enclyned /
[2441] & þefore han þei counseilled 3ow / rather to
3oure talent / than to 3oure profit [2442] ¶ 3e han erred
also for it semeth þat 3ow suffiseth / to han ben coun-
seiled by theise counseillours only / & with litel a-vys /
[2443] where-as in so gret / & so heigh a nede / it hadde
ben necessarie / mo counseillours & more deliberacion
to performe 3oure emprise [2444] ¶ 3e han erred also / for
3e han nat ex^lamyned 3oure counseil / in the forseide
manere / ne in due manere as the cas requyreth [2445] ¶ 3e
han erred also / for 3e han maked / no diuision / bitwixe
3oure counseillours / this is to seyn: bitwixe 3oure trewe
frendes / & 3oure feyned counseillours / [2446] ne 3e han
nat knowe / þe wil of 3oure trewe frendes / olde & wyse /
[2447] but 3e han cast alle here wordes in an hochepot /
And enclyned 3oure herte / to the more part / & to the
grettere noubre / & there be 3e condescended / [2448]
And sithe 3e wot wel / þat men shuln alwey fynde / a
grettere nombre of fooles / than of wyse men / [2449] And
þefore þe counseilles þat ben at congregacions & mul-
titudes of folk / there as men take more reward to the
noubre / than to the sapience of persones / [2450] 3e se wel
þat in swich counseillynges / fooles han the maistrie [2451]
¶ Melibeus answerde a-geyn / & seide / I graunte wel þat
I haue erred / [2452] but there as þou hast told me heere
biforn / þat he nys nat to blame / þat chaungeth his coun-

seillours in certeyn cas / & for certeyn iuste causes
 [2453] ¶ I am al redy to chaunge my counseillours / right
 as þou wolt deuyse [2454] ¶ The *prouerbe* seith /
 ffor to do synne is mannyssh^{i. humanum} / but certes for to perseuere
 longe in synne / is werke of the deuele.

[2455] ¶ To this sentence / answered a-noon Dame Pru-
 dence / and seide / [2456] Examyneth *quod* she / 3oure coun-
 seil / and lat vs se / the which of hem / han spoken
 most resonably / and taught 3ow best conseil / [2457]
 And for as muche / as that þe examinacioñ is necessarie /
 lat vs bigynne / at the Surgiens & at the phisiciens / þat
 first speken in this matere / [2458] I seye / þat
 Surgiens and phisiciens / han seid 3ow in 3oure conseil /
 discretly / as hem oughte [2459] And in here speche /
 seiden ful wysly / that to the office of hem apperteneth / to
 don to euery wight / honour & profyt / & no wyght for
 to anoye / [2460] And after here craft / to don gret diligence /
 vn-to þe cure of hem / which þat þei han in here gouern-
 aunce / [2461] And sire right as þei han answered
 wysly & discretly / [2462] right so rede I þat þei
 be heighly & souereynly gerdoned / for here noble
 speche / [2463] And eke for þei shullen do / the more
 ententif bisinesse / in the curacioñ of þi doughter deere
 [2464] ¶ ffor al be it so / þat þei ben 3oure frendes /
 þerfore shuln 3e nat suffren / þat þei serue 3ow for
 nought / [2465] but 3e oughte rathere gerdone hem / &
 shewe hem 3oure largesse [2466] ¶ And as touchyng the
 preposicioñ / which þat the Phisiciens / encresceden in this
 cas this is to seyn / [2467] þat in maladies / that a
 contrarie is warissed / by another contrarie / [2468] I
 wolde fayn knowe / how 3e vnderstonde þilke text / &
 what is 3oure sentence [2469] ¶ Certes *quod* Melibeus / I
 vnderstonde it / in this wyse / [2470] þat right as þei han
 don me a contrarie / ri3t so shulde I don hem a-nother /
 [2471] ffor right as they / han venged hem oon me / &
 don me wrong / right so shal I venge me vp-oon hem

& don hem wrong / [2472] And thanne haue I cured a
contrarie / by a-nother //

[2473] lo ¹Lo quod Dame Prudence / how lightly is
euery man enclyned / to his owene desire / and to his owene
plesance [2474] ¶ Certes quod she / þe wordes of the
phisiciens / ne shulden nat han ben vnderstonden in that
wise [2475] ¶ ffor certes wykkednesse is not contrarie
to wykkednesse / ne vengeance to vengeance / ne wrong
to wrong / but þei ben semblable [2476] ¶ And þer-
fore a vengeance is nat warissed / by a-nother venge-
ance / ne a wrong by a-nother wrong / [2477] but
euerych of hem / encreceth & aggreggeth other. [2478]
¶ But certes the wordes of the phisiciens / shulden ben
vnderstonde in this wyse / [2479] ffor good & wykked-
nesse / ben two contraries / And pees & werre / venge-
ance & suffraunce / discord & acord / & manye
othere thynges [2480] ¶ But certes wykkednesse / shal be
warissed / by goodnesse / discord by a-cord / werre by pees /
& so forth of othere thynges [2481] ¶ And here-to acordeth
seynt Poule the Apostle in many places / [2482] he
seith / ne 3eldeth nat harm for harm / ne wykked speche
for wykked speche / [2483] but do wel to him / þat doth
to the harm / & blisse him þat seith to the harm [2484]
¶ And in manye othere places / he amonesteth pees &
acord [2485] ¶ But now wil I speke to 3ow / of þe coun-
seil / which þat was 3euen to 3ow / by the men of lawe /
& the wise folk / [2486] þat seiden alle by oon acord
as 3e han herd bifore [2487] ¶ That ouer alle thynges / 3e
shuln do 3oure diligence / to kepe 3oure persone / &
to warnestore 3oure hous / [2488] And seiden also / þat
in this cas / 3ow oughte for to werke ful auyself / &
with gret deliberacion [2489] ¶ And sire as to the first
poynt / þat toucheth to the kepyng / of 3oure persone /
[2490] 3e shuln vnderstonde / þat he þat hath werre / shal
euere more deuoutly & mekely preyen biforn alle
thynges / [2491] þat Ihesus crist of his mercy / wil

han him / in his proteccion / & ben his souereyn helpyng
 at his nede / [2492] for certes in this world / þere is no
 wight / þat may be counseilled ne kept sufficeantly / with-
 oute the keypyng of oure lord ihesu crist [2493] ¶ To this
 sentence / acordeth / the prophete Dauid / þat seith / [2494]
 If god ne kepe þe Citee / in Idel waketh he / þat kepeth it
 [2495] ¶ Now sire / than shuln 3e committe the keypyng of
 3oure persone / to 3oure trewe frendes / þat ben appreued
 and I-knowe / [2496] & of hem shuln 3e axen helpe / 3oure
 persone for to kepe / ffor Catoñ seith / if þou hast
 nede of helpe / axe it of thyne frendes / [2497] ffor þere nys
 noon so good a phisicien / as thy trewe frend [2498]
 ¶ And after this / thanne shuln 3e kepe 3ow / fro alle
 straunge folk / & fro lyeres / & haue alwey in suspect
 here compaignye / [2499] ffor Piers Alfonse seith / Ne
 take no compaignye by the weye of a straunge man / but if
 so be / þat þou haue knowe him of a lengere tyme [2500] /
 And if so be / þat he falle in-to thy compaignye / par-
 auenture / withouten thyn assent / [2501] enquire thanne
 as subtilly as þou maist / of his conuersacion / & of his lyf
 byfore ¶ And feyne thy wey sey þat þou wolt go thider /
 as þou wolt nat go / [2502] and if he bereth ¹a spere /
 hold the oon the right syde / & if he bere a swerd /
 holde the oon his lift syde / [2503] And after this /
 than shuln 3e kepe 3ow wysely / from alle swich manere
 peeples / as I haue seid biforn And hem & here counseile
 eschue [2504] ¶ and after þis / þanne shuln 3e kepe 3ow
 in swich manere / [2505] þat for any presumpciō of 3oure
 strengthe / þat 3e ne dispise nat / ne attempte nat the
 myght of 3oure aduersarie / so lite / þat 3e lete the
 keypyng of 3oure persone / for 3oure presumpciō / [2506]
 for euery wys man / dredeth his enemy / [2507] And
 Salamon seith: welful is he / that of alle hath drede /
 [2508] ffor certes / he that thurgh the hardynesse of his
 herte / & thurgh the hardynesse of him-self / hath to
 gret presumpciō / him shal yuel bitide // [2509] Thanne

shuln 3e euere mo / countrewayte emboyssement3 / & alle
 espialle / [2510] ffor Senek seith / þat the wyse man /
 þat dredeth harmes / escheweth harmes / [2511] ne he ne
 falleth in-to perils / þat perils eschueth [2512] ¶ And al
 be it so / þat it seme / þat þou art in syker place / 3et
 shaltow alwey / do þi diligence / in kepyng of thy persone /
 [2513] this is to seyn: ne be nat necligent to kepe thy
 persone / nat oonly fro thyne grettest enemys / but fro thy
 leste enemy [2514] ¶ Senek seith / a man þat is
 wel a-vised / he dredeth his leste enemy [2515] ¶ Ouyde
 seith / þat the litel wesele / wol slee the gret bole / & þe
 wylde hert [2516] ¶ And þe book seith / A litel thorn /
 may prikke a kyng ful sore / & an hound / wil
 holde the wilde Boor // [2517] But nathelees / I seye nat /
 þou shalt be so coward / þat þou doute there / where as is
 no drede [2518] ¶ The book seith / þat somme folk han
 gret lust to deceyue / but 3et they dreden hem / to be de-
 ceyed / [2519] ¶ 3et shaltow drede to be empoysened /
 & kepe the fro the compaignye of skorneres [2520] /
 ffor the book seith / with scornere make no compaignye /
 but flee here wordes / as venym

[2521] ¶ Now as to the secund poynt / where as 3oure
 wysecounsellours/counseilled 3ow/to warnestore 3oure hous/
 with gret diligence / [2522] I wolde fayn knowe / how þat
 3e vnderstode thilke wordes / & what is 3oure sentence

[2523] ¶ Melibeus answerde & seide / Certes I vnder-
 stonde it / in þis wyse / þat I shal warnestore myn hous /
 with toures / swich as han Castelles / & othere manere
 edifices / & armure / & artelries / [2524] by which
 thynges / I may my persone & myn hous / so kepen &
 defenden / þat myne enemys / shuln ben in drede / myn
 hous for to approche.

[2525] ¶ To this sentence / answerde a-noon Prudence ;
 warnestoryng quod she / of heighe Toures- / & of grete
 edifices / [2526] *no gap in*
Dd. or Eg., or in any of the four Hodson MSS.] with grete

costages / & with gret trauaille / And whan þat
 they ben acompliced / ȝet be they nat worth a stree / but if þei
 ben defended / by trewe frendes / þat ben bolde & wyse / [2527]
 And vnderstonde wel / þat the grettest & strongeste
 garnesoñ / þat a riche man may haue / as wel to kepen his
 persone / as hise goodes / is / [2528] þat he be biloued with
 his subgetȝ / & with his neyghebores [2529] ¶ ffor thus
 seith Tullius: That þere is a manere garnesoñ / þat no
 man may venquisse ne discomfite / & that is [2530] a
 lord / to be biloued of hise Citezeins / & of ¹his peeples

[2531] ¶ Now sire as to the thridde poynt / where as
 ȝoure olde & wyse counseillours seiden / þat ȝow ne
 oughte nought sodeinly ne hastily proceden in this nede /
 [2532] but þat ȝow oughte purueyen & appareilen ȝow
 in this cas / with gret diligence / & gret deliberacion /
 [2533] trewely I trowe / þat they seiden right wysely /
 & right soth [2534] ¶ ffor Tullius seith / In euery
 nede / er þou bigynne it / appaile the wiþ gret
 diligence [2535] ¶ Thanne seye I / þat in vengeance
 takyng / in werre in bataille / and in warnestoryng /
 [2536] er þou bigynne / I rede þat þou appaile the
 þer-to / and do it / with gret deliberacioñ [2537] ¶ ffor
 Tullius seith: þat longe apparaillyng biforñ the bataille /
 maketh short victorie [2538] / And Cassidorus seith: the
 garnesoñ is strengere / whan it is longe tyme a-vysed

[2539] ¶ But now lat vs speken / of þe conseil þat was
 acorded by ȝoure neyghebores / swich as don ȝow
 reuerence / withouten loue / [2540] ȝoure olde enemys recon-
 siled / ȝoure flatereres / [2541] þat counseileden ȝow cer-
 teyne thynges priuely / & openly counseiled ȝow the
 contrarie: [2542] The ȝonge folk also / þat counseileden
 ȝow / to venge ȝow & make werre a-noon / [2543] And
 certes sire as I haue seid biforñ / ȝe han gretly erred /
 to han cleped swich manere folk / to ȝoure conseil / [2544]
 which counseillours / ben y-now reproued by the resons
 aforseid [2545] ¶ But natheles / lat vs now descende to

the special ¶ 3e shuln first proceden after the doctrine of
Tullius: [2546] Certes the trouthe of this matere or of
this counseil / nedeth nat diligently enquire / [2547] for it
is wel wist / which they ben / þat han don to 3ow this
trespas & vyleynye / [2548] & how manye trespassours /
& in what manere they han don to 3ow / al this
wrong / & al this vileynye / [2549] And after this /
thanne shuln 3e examyne / the secund condicion / which
þat the same Tullius addeth in this matere / [2550] ffor
Tullius put a thyng/which þat he clepeth/consentyng/This
is to seyn: [2551] who ben they & which ben they / &
how manye/þat consentyn to thy counseil in thy wilfulnesse/
to do hastif vengeance / [2552] And lat vs considre
also / who ben they / & how manye ben they / & which
ben they þat consenteden to 3oure aduersaries [2553]
¶ And certes as to the firste poynt it is wel knownen / which
folk ben they / þat consenteden to 3our wilful-
nesse / [2554] ffor trewely alle tho / þat counseileden 3ow /
to maken sodeyn werre / ne ben nat 3oure frendes [2555]
¶ lat us now considre which ben they / þat 3e holde
so gretly 3oure frendes / as to 3oure persone / [2556] for
al be it so / þat 3e be myghty and riche / certes 3e ne
ben but allone // [2557] ffor certes 3e ne han no child /
but a doughter / [2558] ne 3e ne han bretheryn / ne Cosyns
germayns / ne noon other ny kynrede / [2559] wherfore
þat 3oure enemys / for drede / shulde stynte to plede with
3ow / or destroye 3oure persone [2560] ¶ 3e knownen
also / þat 3oure riches moten ben dispended in
diuerse parties / [2561] & whan þat euery wight / hath
his part / they ne wolden taken / but litel reward to venge
thy deth [2562] ¶ But thyne enemys ben iij^e / &
they han ¹manye children / bretheryn / Cosyns / & othere ny
kynrede / [2563] & though so were / þou haddest
slayn of hem / two or thre / 3et dwellen þere I-nowe / to wreken
here deth / & to slee thy persone [2564] ¶ And though so
be / þat 3oure kynrede be more & stedefast than

the kyn of 3oure aduersarie / [2565] 3et natheles / 3oure
 kynrede / nys but a fer kynrede / they ben but litel sibbe
 to 3ow [2566] ¶ And the kyn of 3oure enmys ben ny sibbe
 to hem / And certes as in þat / here condicion is bet þanne
 3oures [2567] ¶ Thanne lat vs considre also / if þe
 counseillyng of hem / þat counseileden 3ow / to taken sodeyn
 vengeaunce / wheither it acorde to resoñ / [2568] And
 certes 3e knowe wel nay / [2569] ffor as by right & resoñ
 þere may no man taken vengeaunce on no wight / but the
 Iuge þat hath the Iurisdiccioñ of it / [2570] whan is it
 I-graunted him / to take thilke vengeaunce / hastily or at-
 tempely / as the lawe requyreth / [2571] And 3et more
 ouer / of thilke word / that Tullius clepeth consentynge /
 [2572] þou shalt considre / if thy myght & thy powere
 may consente and suffise to thy wyfulnessse / & to thy
 counseillours / [2573] And certes þou maist wel seyn /
 þat nay / [2574] for sikerly / as for to speke proprely /
 we moun do no thyng / but oonly swich thyng / as we moun
 don rightfully / [2575] And certes / rightfully / ne mowe 3e
 take no vengeaunce / as of 3oure propre auctorite [2576]
 ¶ Thanne mowe 3e sen / þat 3oure power ne consenteth
 nat / ne acordeth nat to 3oure wilfulnessse [2577] Lat
 vs now examyne / the thridde poynt / þat Tullius clepeth
 Consequent [2578] ¶ Thow shalt vnderstande / þat the
 vengeaunce þat þou purposest for to take / is the conse-
 quent / [2579] & ther-of folweth a-nother vengeaunce /
 perile & werre / & opere damages / withoute
 noumbre / of which we ben nat war / as at this tyme
 [2580] ¶ And as touchyng the ferthe poynt / þat Tullius
 clepeth engendrynge [2581] þou shalt considre / þat
 this wrong / which þat is doon to the / is engendred / of
 the hate of thyne enemys / [2582] & of the vengeaunce
 takyng / vp-on þat / wolde engendre a-nother vengeaunce
 & muchel sorwe / & wastynge of riches / as I seide

[2583] ¶ Now sire / as to þe poynt / þat Tullius
 clepeth causes / which þat is the laste poynt / [2584] þou

shalt vnderstonde / [*no gap in Dd. or Eg., or Hodson MSS.*]
it hath certeyne causes / [2585] which þat men clepen
Oriens / and Efficiens / & causa longinqua / & causa
propinqua / this is to seyn: the fer cause & the ny
cause / [2586] the fer cause / is / almyghty god / þat is
cause of alle thynges / [2587] the ner cause / is thyne
thre enemys / [2588] the cause accidental / was hate /
[2589] the cause material / ben the ffyue woundes of
thy doughter / [2590] the cause formal / is the manere of
hire werkyng þat brouȝten laddres / & clomben In at
thy wyndowes / [2591] the cause fynal / was / for to slee thy
doughter / it letted nat in as muche / as in hem was / [2592]
But for to speke of the fer cause / as to what ende ^{clerkes} they
shuln come or what shal finaly bitide of hem in this
cas ne can I nat deme / but by coniectyng & by
supposyng / [2593] ffor we shuln suppose / þat þei shuln
come to a wykked ende / [2594] by-cause þat þe book of
Decreasseith ¶ Selden or with gret peyne / ben causes I-brought
to good ende / whan þei ben badly bigonne

[2595] ¶ Now sire if men wolde axen me / why þat god
suffred men / to do ȝow þis vilenye? Certes I can
nat wel answere / as for no sothfastnesse / [2596] for
the Apostle seith: þat þe sciences & the Iugementȝ of
oure lord god almyghty ben ful depe / [2597] þere may
no man comprehende ne serchen hem suffisauntly [2598]
¶ Nathelces by certeyne presumpcions & coniectynges
I holde & bileue / [2599] þat god which þat is ful of
Iustice / & of rightwysnesse hath suffred þis bitide / by
Iuste cause resonable //

[2600] Thy name is Melibe / this is to seyn / a man
þat drynketh hony / [2601] þou hast dronke so muche
hony of swete temporel riches / & delices &
honoures of this world / [2602] þat þou art drunken / &
hast forgotten Ihesu crist þi creature / [2603] þou ne
hast nat don to him swich honour & reuerence / as the
oughte / [2604] ne þou ne hast wel I-taken kepe / to

¶ Nota & caue

the wordes of Ouyde / þat seith [2605] vnder the hony
of the goodes of the body / is hid the venym þat sleeth
the soule // [2606] And Salamon seith: If þou hast
founden hony ete of it / þat suffiseth: [2607] for if þou
ete of it / out of mesure / þou shalt spewe & be nedý
& poure / [2608] & parauenture Crist hath the in
despit / & hath turned a-wey fro the his face & hise
Eres of misericorde / [2609] and also he hath suffred /
þat þou hast ben punysshed / in the manere þat þou
hast I-trespased [2610] ¶ Thow hast don synne / ageyn
oure lord Crist / [2611] ffor certes / the thre enemys
of mankynde / þat is to seyn: þe flessþ / the fend / & the
world / [2612] þou hast suffred hem / entre / in-to thyn
herte / wilfully / by the wyndowes of thy body / [2613] &
hast nat defended þi self / suffisauntly ageyns here assautes /
& here temptacions / so þat they han wounded thy
soule / in fyue places / [2614] this is to seyn: the dedly
synnes / þat ben entred in-to thyn herte / by thyne ffyue
wyttes / [2615] And in þe same manere / oure lord crist
hath wold & suffred / þat thyne thre enemys / ben entred
in-to thyn hous / by the wyndowes / [2616] & han
I-wounded thy doughtere in the forseid manere

[2617] ¶ Certes *quod* Melibe / I se wel þat 3e en-
force 3ow muchel / by wordes to ouercomen me in swich a
manere / þat I shal nat venge me of myne enemys / [2618]
shewynge me the perils & the yueles þat myghten
falle of pis vengeaunce // [2619] But who so wolde considere /
in alle vengeaunces / the periles & yueles / þat myghten sewe
of vengeaunce takynge / [2620] a man wold neuere take
vengeaunce / & þat were harm / [2621] for by the venge-
aunce takynge / ben the wykked men disseuered fro the
goode men / [2622] And they þat han wil / to do wykked-
nesse / restreynen here wikked purpos / whan they sen the
punysshynge and the ¹chastisyng of the trespassours

[2623] [.]

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no gap in Dd. or Eg., or in any of the four Hodson MSS.]

[2625] ¶ And ȝet seye I more / þat right as a singuler
persone synneth / in takyng vengeaunce of anoþer man /
[2626] right so synneth the Iuge / If he do no vengeaunce
of hem þat it han disserued [2627] ¶ ffor Senek seith:
thus / þat maister he seith is god / þat proueth shrewes
[2628] ¶ and Cassidore seith A man dredeth to do
outrages / whan he woot & knoweth / þat it displeseth
to the Iuges & soueryns / [2629] And another seith: The
Iuge þat dredeth to do right / maketh men shrewes
[2630] ¶ and Seynt Poule þe Apostle seith in his epistle /
whan he wryteth vn-to Romayns: That the Iuges beren
nat the spere *with*outen cause / [2631] but þei beren it /
to punyssh the shrewes & mysdoers / & for to de-
fende the goode men [2632] ¶ If ȝe wyln thanne take venge-
aunce of ȝoure enemys / ȝe shuln retourne or haue ȝoure recours /
to the Iuge þat hath the Iurisdiccion vp-on hem / [2633]
and he shal punyssh hem / as the lawe axeth & requyreth

¶ Nota

[2634] ¶ A *quod* Melibe: This vengeaunce liketh me
no thyng / [2635] I bithenke me now & take hede /
how fortune hath norissched me fro my childhode /
& hath holpen me to passe many a strong paas [2636]
¶ Now wol I assayen hire trowynge / *with* goddes help /
þat she shal helpe me / my shame for to venge

[2637] ¶ Certes *quod* Prudence / if ȝe wol werke by my
counseil ȝe shuln nat assaie fortune by no wey / [2638] ne
ȝe ne shuln nat lene or bowe vn-to hire / after the word of
Senek [2639] ¶ ffor thynges þat ben folily doon / and
tho þat ben doon in hope of fortune / shuln neuere come to good
ende [2640] ¶ And as the same Senek seith: The more
cler / & the more shynynge þat fortune is / the more
brotel & the sonner broke she is / [2641] trusteth nat
in hire / for she nys nat stedefast ne stable / [2642] for
whan þou trowest to be moost syker & seure of hire

¶ Nota

helpe / she wol faile & deceyue the [2643] ¶ And
 where as ȝe seyn / þat fortune hath norissched ȝow / fro ȝowre
 childhod / [2644] I seye / in so muchel / shuln ȝe
 the lasse / truste in hire and in hire wyt [2645] ¶ For Senek
 seith: what man þat is norissched by fortune / she maketh
 him a greet fool [2646] ¶ Now thanne / syn ȝe desire /
 & axe vengeance / & the vengeance þat is don / after
 the lawe / & bifore the Iuge / liketh ȝow nat / [2647]
 And the vengeance þat is doon in hope of fortune / is peril-
 ous & vncerteyn / [2648] thanne haue ȝe noon oper
 remedie / but for to haue ȝoure recours vn-to the souereigne
 Iuge / þat vengeth alle vyleynyes & wronges / [2649]
 & he shal venge ȝow / after þat him self witnesseth
 ¶ where as he seith / [2650] leueth the vengeance to me /
 & I shal do it /

[2651] Melibeus answerde / If I ne venge me nat of
 the vyleynye þat men han don to me / [2652] I sompne
 or warne hem / þat han doon to me vyleynye / and alle
 othere / to do me a-nother vyleynye [2653] for it is wryten /
 If þou take no vengeance / of an olde vileynye / þou somp-
 nest þine aduersaries / to do the a new vileynye / [2654]
 And also for my suffraunce / men wolden do me / so
 muche vileynye þat I myght neither bere it / ne sus-
 tene / [2655] And so shulde I ben put & holden ouer
 lowe [2656] ¶ fforsommemen seyn / In muchel suffryngeshuln
 manye thynges falle vn-to the / which þou shalt nat
 mowe suffre

[2657] ¶ Certes quod Prudence / I graunte ȝow wel / þat
 ouer muchel suffraunce / is nat good / [2658] but ȝet ne
 folweth it nat þerof / þat euery persone / to whom men
 don vileynye / take of it vengeance / [2659] for þat aper-
 teneth & longeth al oonly to the Iuges / ffor þei shuln
 venge the vileynyes & iniuries / [2660] and þefore
 þo two auctoritees / þat ȝe han seid a-boue / ben oonly
 vnderstonden in the Iuges [2661] ¶ ffor whan they suffren /
 ouer muchel the wronges and vileynyes to be doon /

withouten punysshynge / [2662] they sompne nat a man al
oonly / for to do newe wronges / but þei comaunden it
[2663] ¶ Also as a wys man seith / þat the Iuge / þat cor-
recteth nat the synnere / comaundeth & biddeth him / do
synne [2664] ¶ And þe Iuges & souereynes myghiten in
here hand / so muche suffre of the shrewes & mysdoeris /
[2665] þat they shulden by swich suffraunce by proces
of tyme / wexen of swich power & myght / þat they shulde
putte out the Iuges & the souereyns / from here places /
[2666] & atte laste / maken hem lese here lordshippes

[2667] ¶ But now / lat vs now putte / þat 3e haue leue to
venge 3ow / [2668] I seye / 3e be nat of myght &
power / as now / to venge 3ow / [2669] ffor if 3e wol maken
comparisoñ / vn-to the myght of 3oure aduersaries 3e shuln
fynde in many thynges / þat I haue shewed 3ow er this /
þat here condicion / is bettre then 3oures / [2670] And
þerfore seye I / þat it is good as now / þat 3e suffre / &
be pacient

[2671] ¶ fforthermore 3e knowen wel / þat after the
comune sawe / it is a woodnesse / a man to stryue with a
strengere / or a more myghty man than he is him self /
[2672] And for to stryue with a man / of euene strengthe /
þat is to seyn: with as stronge a man as he is / it is peril /
[2673] & for to stryue with a weykere man / it is folye /
[2674] And þerfore shulde a man / fle stryuyng / as
muchel as he myghte [2675] ¶ ffor Salamoñ seith: It is a
gret worship to a man / to kepe him from noyse &
stryf [2676] ¶ And if it so happe / þat a man
of grettere myght & strengthe / than þou art / do the
greuaunce / [2677] studie and bisie the rather to stille
the same greuaunce / than for to venge the [2678] ¶ ffor
Senek seith: þat he putteth him in a gret peril / þat
stryueth with a grettere man / þan he is him self [2679]
¶ And Catoñ seith: If a man of heighler estat or degree / or
more my3ty¹ than þou / do the anoye or greuaunce:
suffre him / [2680] for he þat oones hath greued the /

may another tyme releue the & helpe / [2681] 3et
 sette I kas / 3e haue bothe myght & licence / for to
 venge 3ow / [2682] I seye / þat þere be ful manye
 thynges / þat shuln restreyne 3ow of vengeaunce takynge /
 [2683] & make 3ow for to enclyne to suffre / & for
 to han pacience / in þe wronges / þat han ben doon to
 3ow [2684] ¶ first and forward / if 3e wol considre
 þe defautes / þat ben in 3oure owene persone / [2685]
 for which defautes / god hath suffred 3ow haue þis
 tribulacion / as I haue seid 3ow heere biforñ [2686] ¶ ffor
 the Poete seith / þat we oughten patiently / taken the tribu-
 lacions / þat comen to vs / whan þat we consideren /
 & thynken þat we han desserued to haue hem [2687] ¶ And
 Seynt Gregorie seith : þat whan a man considereth wel the
 noumbre / of hise defautes / & of his synnes / [2688] þe
 peynes & the tribulacions þat he suffreth / semen the
 lesse vn-to him / [2689] And in as muche as him thynk-
 eth hise synnes mor heuy & greuous / [2690] in so
 muche / semeth his payne / the lightere & the esiere vn-to
 him [2691] ¶ Also 3e owen to enclyne / & bowe 3oure
 herte / to take the pacience of oure lord ihesu crist / as
 seith seynt Peter in hise epistles [2692] ¶ Ihesu crist he
 seith hath suffred for vs / & 3euene ensaumple to euery
 man / to folwe & sewe him [2693] for he dide neuere
 synne / ne neuere cam there / a vileyns word / out of his
 mouth / [2694] whan men cursed him / he cursed hem
 nought / And whan men betyn him / he manaced hem
 nought [2695] ¶ Also gret pacience / which /
 seyntes þat ben in Paradys / han had in tribulacions / þat
 þei han suffred / with-oute here desert or gilt / [2696]
 oughte muchel stire 3ow to pacience [2697] ¶ fforper-
 more 3e shulde enforce 3ow / to haue pacience / [2698]
 considerynge þat the tribulacions of this world / but
 litel while endure / & soone passed ben / & gon /
 [2699] & the ioye / þat a man seketh to haue / by
 pacience in tribulacions / is perdurable / after þat

Thapostle seith in his Epistle / [2700] The ioie of god he
 seith / is *perdurable* / þat is to seyn: euere lastynge [2701]
 ¶ Also troweth & bileueth stedfastly / þat he nys nat
 wel I-norissed / ne wel I-taught / þat kan nat haue pacience /
 or wol nat receyue pacience [2702] ¶ ffor Salamon seith:
 the doctrine & wyt of a man / is knowen by
 pacience [2703] ¶ And in a-nother place he seith / þat he
 þat is pacient / gouerneth him bi gret prudence [2704]
 ¶ And the same Salamon seith: the angry man & wrathful /
 maketh noyses / And the pacient man / attempreth
 him & stilleth: [2705] he seith also: It is more
 worth to be pacient / than for to be right strong [2706]
 ¶ And he þat may haue the lordshipe / of his owne herte:
 is more to preise / than he þat by his force or strengthe /
 taketh grete Citees [2707] ¶ And þefore seith seynt
 Iame in his Epistle / that pacience / is a great vertu of
 perfeccion. [2708]

¶ Nota

¶ Nota

¶ Certes quod Melibe / I graunte þow Dame Prudence /
 þat pacience is ¹a gret vertu of perfeccion / [2709]
 but euery man may nat haue / the perfeccion þat þe
 seken / [2710] ne I am nat of the noumbre / of the right per-
 fit men / [2711] for myn herte may neuere be in
 pees / vn-to the tyme / it be venged / [2712] And al be it so /
 þat it was gret perile to myne enemys / to do me a
 vileynye / in takynge vengeaunce vp-oon me / [2713] 3et
 token þei noon hede of the perile / but fulfilleden here
 wykked wyl & here corage [2714] ¶ And þefore me
 thynketh / men oughten nat repreue me / though I putte me /
 in a litel perile / for to venge me / [2715] And though I do
 a gret excesse / þat is to seyn: þat I venge oon outrage
 by another.

[2716] ¶ A quod Dame prudence / 3e seyn þoure wil /
 and as þow liketh / [2717] But in no cas of the world / a
 man shulde nat don outrage ne excesse / for to vengen
 him [2718] ¶ ffor Cassidore seith: As yuele doth
 he / þat vengeth him by outrage / as he þat doth þe

[¹ leaf 171, back]

outrage / [2719] And þerfore 3e shuln venge 3ow / after
 the ordre of right / þat is to seyn: by the lawe / & nat
 bi excesse ne by outrage [2720] ¶ And also if 3e wol
 venge 3ow of the outrage of 3oure aduersaries / in other
 manere than right comaundeth / 3e synnen [2721] ¶ And
 þerfore seith Senek: þat a man shal neuere venge
 shrewednesse by shrewednesse / [2722] And if 3e seye /
 þat right axeth / a man to defende violence / by violence /
 & fightyng by fightyng [2723] ¶ Certes 3e seye soth /
 whan the defence is doon a-noon / with-uten interualle / or
 with-uten tarynge / or delay [2724] for to defende him /
 and nat for to venge / [2725] And it bihoueth /
 þat a man putte swich attemperaunce in his defence /
 [2726] þat men haue no cause ne matere / to repreue
 him þat defendeth him of excesse & outrage / for elles
 were it a-geyn reson [2727] ¶ Parde 3e knowen wel /
 þat 3e maken no deffence as now / for to deffende 3ow /
 But for to venge 3ow / [2728] And so sewith it / þat 3e
 han no wyl to do 3oure dede attemprely / [2729] And
 þerfore me thynketh / þat pacience is good ¶ ffor Salamon
 seith: þat he that is nat pacient shal haue gret
 harm. [2730]

¶ Certes quod Melibe / I graunte 3ow / þat whan a man
 is impacient & wrooth / of þat that toucheth him
 nat / & that aperteneth nat vn-to him / though it
 harme him / it is no wonder: [2731] ffor the lawe seith;
 þat he is coupable / þat entremeteth or medleth with
 swich thyng / as aparteneth nat vn-to him [2732] ¶ And
 Salamon seith: þat he that entremeteth of
 noise / or strif / of a-nother man / is like to him / þat taketh
 an hound by the erys / [2733] ffor right as he þat taketh
 a straunge hound by the erys / is other while biten / with
 the hound / [2734] right in the same wyse is it resoun / þat
 he haue harm / þat by his impacience / medleth him of
 the noise of a-nother man / where as it aparteneth nat vn-to
 him / [2735] But 3e knowe wel þat this dede / þat

is to seyn: my grief & my disese toucheth me right
ny [2736] ¶ And þerfore þough I be wroth and in-
patient / it is no merueille / [2737] & sauynge þoure
grace / I kan nat se þat it myght gretly harm me /
though I took vengeance // [2738] ffor ¹I am richere &
more myghty / than myne enemys ben / [2739] And wel
known ȝe / þat by moneye / and by hauynge grete posses-
siouns ben alle the thynges / of this world / gouerned [2740]
¶ And Salamon seith: þat alle thynges obeyen to
moneye.

[2741] ¶ whan Prudence had herd hire housbonde
auaunte him of his riches & of his moneye / despreys-
yng the power of hise aduersaries / Spak & seide in
this wyse / [2742] Certes deere sire I graunte ȝow / þat
ȝe ben riche & myghty / [2743] and þat the riches
ben good to hem / that han wel I-geeten hem / &
þat wel konne vsen hem [2744] ¶ ffor right as the body of a
man / may nat lyue *with*-outen soule / no moore may it
lyue / *withouten* temporel goodes / [2745] & by rich-
esses may a man gete him grete frendes // [2746] and
þerfore seith Pamphilles: I a natherdes doughter he
seith be riche / she may chese of a thousand men / which
she wol take to hire housbonde / [2747] for
of a thousand men / oon wol nat forsaken hire ne refusen
hire [2748] ¶ And this Pamphilles seith also / If þou be
right happy / þat is to seyn: if þou be right riche / þou
shalt fynden a gret noumbre of felawes & frendes [2749]
¶ And if thy fortune chaunge þat þou wexe poore / fare
wel frendshipe & felaweshipe // [2750] ffor þou shalt be
al allone / *withouten* any compaignye / but if it be the
compaignye of poore folk [2751] ¶ And ȝet seith this
Pamphilles more-ouer: That they þat ben thralle &
bonde of lynage / shuln be mad worthy & noble / by
the riches / [2752] & right so as by riches / þere
comen manye goodes / right so by pouerte / come there
manye harmes & yueles / [2753] for gret pouertee con-

¶ Nota

streyneth a man to do many yueles [2754] ¶ And þerfore clepeth Cassidore / pouertee / the moder of ruyne / [2755] þat is to seyn: the moder of ouerthrowyng or fallyng doun [2756] ¶ And þerfore seith Piers Alfonc: Oon of the gretteste aduersitees of this world / [2757] is / whan a freeman by kynde or of birthe / is constreyned by pouertee / to eten the almesse of hise enemy [2758] ¶ And þe same seith Innocent / in oon of hise bookes he seith þat sorweful & myshappy is the condicion of a poore beggere / [2759] for if he axe nat his mete / he dyeth for hungere / [2760] And if he axe / he dyeth for shame / & algates necessite constreyneth him to aske [2761] ¶ And þerfore seith Salamon: þat bettre it is to dye than for to haue swich pouerte / [2762] And as the same Salamon seith: Bettre it is to dye of bitter deth / than for to lyuen in swich wyse / [2763] by theise resons þat I haue seid vn-to 3ow / & by manye othere resoñs þat I koude seye [2764] I graunte 3ow / þat riches ben goode to hem / þat geten hem wel / and to hem þat wel vsen tho riches [2765] ¶ And þerfore wol I shewe 3ow / how 3e shuln haue 3ow / & how 3e shuln bere 3ow / in gaderyng of 3oure rychesses / & in what manere 3e shuln vsen hem.

[2766] ¶ ffirst 3e shuln geten hem / withouten gret desir / by good leyser / sekyngly and ¹nat ouer hastily / [2767] for a man þat is to desiryng to gete riches aboundeneth him first to thefte / & to alle othere yueles [2768] ¶ And þerfore seith Salamon: he þat hasteth him to bisily to wexe riche / shal be noon Innocent [2769] ¶ he seith also: þat the riches þat hastily cometh to a man / sone & lightly passeth & gooth from a man / [2770] But þat riches þat cometh litel & litel / wexeth alwey & multiplieth // [2771] And sire 3e shullen gete riches by 3oure wyt & by 3oure trauaille vn-to 3oure profit / [2772] & that withouten wronge / or harm doynge to any other persone / [2773] for the lawe

¶ Nota

seith / there maketh no man him self riche / if he do
harm to a-nother wight / [2774] this is to seyn: that
nature defendeth & forbedeth by right / þat no man
make him self riche / vn-to the harm of another persone /
[2775] And Tullius seith: þat no sorwe / ne no drede
of deth / ne no thyng þat may falle vn-to a man / [2776]
is so muchel a-geyns nature as a man to encrease his
owne profit / to harm of another man [2777] And though
the grete men & the myghty men geten riches moore
lightly / than þou / [2778] 3et shalt þou nat be Idel ne
slow / to do þi profit / for þou shalt in alle wyse / flee
ydelnesse [2779] ¶ ffor Salamon seith: þat ydelnesse techeth
a man / to do manye yueles [2780] ¶ And the same Salamon
seith: þat he that trauailleth & bisieth him to tilien
his land / shal ete breed / [2781] But he þat is ydel / &
casteth him to no bysinesse ne occupacion / shal falle in-to
pouertee and dye for hunger / [2782] and he þat is
ydel and slow / kan neuere fynde couenable tyme for to
do his profit [2783] ¶ ffor þere is a versifiour seith: þat
the ydel man excuseth him in wynter / by-cause of the
grete cold / and in somer / by encheson of the hete
[2784] ¶ ffor þeise causes seith Cato: waketh & enclyneth
3ow nat / ouer muchel to slepe / for ouer muchel reste /
norissheth & causeth many vices [2785] ¶ And þerfore
seith seynt Ierome: Dooth somme goode dedes þat the deuele
which is 3oure enemy / ne fynde 3ow nat / vn-ocupied /
[2786] for the deuele ne taketh nat lightly vn-to his werk-
ynge / swich as he fynt ocupied in goode werkes

[2787] ¶ Thanne thus / In getyng riches / 3e
musten flee ydelnesse / [2788] And afterward / 3e shuln vsen
the riches / which 3e han geten / by 3oure wit / & by
3oure trauaille [2789] in swich a manere / þat men
holde 3ow nat to skars / ne to sparynge / ne ful large /
þat is to seyn: ouer large a spendere / [2790] ffor right as
men blamen / an auaricious man by-cause of his scarsitee &
chyncherie / [2791] in the same wyse is he to blame

þat spendeth ouer largely [2792] ¶ And þerfore seith
 Caton: vse he seith thy richesse / þat þou hast I-gets
 [2793] in swich a manere / þat men haue no matere ne
 cause to calle the / neiþer wrecche ne chynche / [2794]
 for it is a gret shame to a man / to haue a poore herte
 & a riche purs [2795] he seith also / þe goodes þat
 þou hast I-gets / vse hem by mesure / that is to seyn:
 spende mesurably [2796] ¹for they that folily wasten /
 & despenden the goodes þat þei han [2797] whan
 they han no more propre of here owne / they shapen hem
 to take the goodes of another man / [2798] I seye thanne /
 that 3e shuln flee auarice / [2799] vsynge 3oure richesces
 in swich manere / þat men seyn nat / þat 3oure richesces
 ben I-buried / [2800] but þat 3e haue hem in 3oure
 myght / and in 3oure weldyng / [2801] ffor a wys man
 repreueth the auaricious man / & seith thus in two
 vers [2802] ¶ where-to & why burieth a man hise
 goodes by his gret auarice / & knoweth wel / þat nedes
 must he dye / [2803] ffor detþ is the ende of euery man /
 as in this present lyf / [2804] And for what cause or
 encheson ioyneth he him / or knytteth he him so faste /
 vn-to hise goodes / [2805] that alle hise wyttes moun nat
 disseueren him / or departen him from hise goodes /
 [2806] And he knoweth wel / or oughte knowe / þat whan he
 is ded / he shal no thyng bere with him / out of þis
 world [2807] ¶ And þerfore seith Seynt Austyn: þat
 the Auaricious man is likned vn-to helle / [2808] þat þe
 moore it swolweth / the moore desir it hath to swolwe &
 deuoure / [2809] And as wel as 3e wolde eschue to be
 called an auaricious man or chynche / [2810] as wel
 shulde 3e kepe 3ow / and gouerne 3ow in swich a wyse /
 þat men calle 3ow ffoollarge [2811] ¶ Therefore seith
 Tullius / the goodes of thyn hous / ne shulde
 nat ben hid ne kept so cloos / but that they myghte
 ben opened by pitee and debonairetee / [2812] þat is to
 seyn: to 3eue hem part þat han gret nede / [2813]

ne thyne goodes shulden nat ben so open to be euery
mannes goodes [2814] ¶ Afterward in getyng of 3oure
richesses / and in vsynge of hem / 3e shuln alwey haue thre
thynges in 3oure herte / [2815] þat is to seyn: oure lord
god / Conscience / & good name [2816] ¶ ffirst 3e shuln
haue god in 3oure herte / [2817] & for no richesse 3e
shuln do no-tyng / which may in any manere displese
god / þat is 3oure creature & makere [2818] ¶ ffor after
the word of Salamon: It is bettre to haue a litel good/
with loue of god / [2819] than to haue muchel good /
& lese the loue of his lord god [2820]
¶ And the prophete seith: þat bettre it is / to ben a
good man / & haue litel good & tresor / [2821] than to
be holden a shrewe / & haue gret richesses [2822]
¶ And 3et I seye forþermore / þat 3e shulden alwey
do 3oure bysynesse / to gete 3ow richesses / [2823] so þat
3e gete hem with good conscience // [2824] And the Apostle
seith: þat there nys thyng in this world of which we
shulden haue so gret ioye / as whan oure conscience bereth
vs good witnesse [2825] ¶ And the wyse man seith: the
substaunce of a man is ful good / whan synne is nat / in
mannes conscience [2826] ¶ Afterward in getyng of 3oure
richesses / and in vsynge of hem / [2827] 3ow muste haue
gret bisynesse / & gret diligence / þat 3oure good
name / be alwey kept & conserued // [2828] ¶ ffor Sala-
mon seith: þat bettre it is / & more it auaiileth a¹ man
to haue a good name / than for to haue grete richesses
[2829] ¶ And þerfore he seith in another place: Do gret
diligence seith Salamon in kepyng of thy frend / & of
thy good name [2830] for it shal lengere abide with
the / than any tresor / be it neuere so precious / [2831]
And certes he shulde nat be called a gentil man þat
after god & good conscience alle thynges left / ne dooth
his diligence & bisynesse to kepen his good name
[2832] ¶ And Cassidore seith: þat is a signe of a gentil
herte / whan a man loueth & desireth / to haue a good name

¶ Nota

[2833] ¶ And þerfore seith Seint Austyn / that þere
 ben two thynges / þat arn necessarie & nedefulle
 [2834] & þat is good conscience / & good loos / [2835]
 þat is to seyn: good conscience to thyn owne persone
 inward / And good loos / for thy neighbere outward /
 [2836] And he þat him so muchel in his good
 conscience [2837] trosteth þat he displeseth & setteth at
 nought his good name / or loos / & rekketh nat / though
 he kepe nat his good name / nys but a cruel cheryl

[2838] ¶ Sire now haue I shewed 3ow/how 3e shulden
 do in getyng riches / & how 3e shuln vsen hem / [2839]
 And I se wel þat for the trust / þat 3e han in 3oure
 riches / 3e wyln meewe werre & bataille / [2840] I coun-
 seille 3ow / þat 3e bigynne no bataille ne werre / in trust of
 3oure riches / for they ne suffisen nought werres to mayn-
 tene [2841] ¶ And þerfore seith a Philosophie: þat
 man þat desireth & wol algates han werre / shal
 neuere haue suffisaunce / [2842] for the richere þat he is /
 þe grettere despences must he make / if he wol haue wor-
 ship & victorie [2843] ¶ And Salamon seith: þat the
 grettere riches þat a man hath / the moo despendours he
 hath [2844] ¶ And deere sire / al be it so / þat for 3oure
 riches / 3e moun haue muchel folk / [2845] 3et bihoueth
 it nat / ne it is nat good to bigynne werre / where as 3e
 moun in othere manere / haue pees vn-to 3oure
 profit / [2846] for the victorie of batailles / þat ben
 in þis world / lith nat in gret noumbre / or multitude of
 peepel / ne in the vertu of man / [2847] but in lith in
 the wil & in the hand of oure lord god almyghȝy
 [2848] ¶ And þerfore Iudas Machabeus / which was
 goddes knyght / [2849] whan he shulde fighte a-geyn his
 aduersarie þat hadde a gettere noumbre / & a grettere mul-
 titude of folk & strengere / than was the peepel of this Macha-
 bee / [2850] 3et he reconforted his litel compaignye / &
 seide right in this wyse [2851] ¶ As lightly
 may oure lord god almyghȝy / 3eue victorie to fewe folk /

as to manye folk / [2852] for the victorie of a bataille / cometh
 nat by þe gret noumbre of peeple / [2853] but it cometh
 from oure lord god of heuene [2854] ¶ And deere sire / for
 as muchel / as þer is no man certeyn / if it be worthy / þat
 god ȝeue him victorie [. *no gap in Dd.*
or in any of the 4 Hodson MSS.] or nought // After þat
 Salamon seith: [2855] þerfore euery man shulde / gretly
 drede werres to bigynne / [2856] and by-cause þat in
 batailles fallen manye¹ perils / [2857] and it happeth outhor-
 while / þat as sone is the grete man slayn / as the litel
 man [2858] ¶ And as it is I-wryten / in the secund book of
 kynges: the dedes of batailles ben auenturouse / and no
 thyng certeyne [2859] ¶ for as lightly is oon hurt with a
 spere / as a-noper [2860] And for þere is gret peril in
 werre / þerfore shulde a man flee / and eschue werre / in
 as muchel / as a man may / goodly [2861] ¶ ffor Salamon
 seith: he þat loueth peril / shal falle in perile /

[2862] ¶ After þat Dame Prudence had spoken in this
 manere // Melibe answered and seide [2863] ¶ I se
 wel Dame Prudence / that be ȝoure faire wordes / & by
 ȝoure resons þat ȝe han shewed me / þat the werre liketh
 ȝow no thyng [2864] / but I haue nat ȝet herd ȝour coun-
 seil / how I shal do in this nede

[2865] ¶ Certes *quod* she / I counseile ȝow / þat ȝe
 acorde with ȝoure aduersaries / & þat ȝe haue pees
 with hem // [2866] ffor seint Iame seith in hise Epistles:
 þat by concord and pees / þe smale riches wexen
 grete / [2867] & by discord and debate / the grete riches
 fallen doun [2868] ¶ And ȝe knowen wel / þat oon of the
 gretteste and moost souereyn thynges / þat is in this world /
 is vnyte and pees [2869] ¶ And þerfore seide oure lord
 Ihesu Crist to hise Apostles / in this wyse / [2870] wel
 happy & blissed be they / þat louen & purchasen
 pees / for they ben called / children of god [2871] ¶ A *quod*
 Melibee / now se I wel / þat ȝe louen nat myn honour /
 ne my worshipe [2872] ȝe knowen wel / þat myne

aduersaries / han bigonne this debat & bryge / by here outrage [2873] & 3e se wel / þat þei ne requeren / ne preye me nat of pees / ne they asken nat to be reconciled / [2874] wol 3e thanne þat I go & meke me & obeye me to hem / & crie hem mercy : [2875] ffor sothe þat were nat my worshiþe / [2876] ffor right as men seyn / þat ouer greet homlynnesse / engendreth dispreisyng / so fareth it / by to greet humylitee / or mekenesse

[2877] ¶ Thanne bygan Dame Prudence / to maken semblant of wratthe / & seide / [2878] Certes sire / sauf 3oure grace / I loue 3oure honour / and 3oure profit / as I do myn owene / & euere haue doon / [2879] ne 3e / ne noon other / seyn neuere the contrarie / [2880] And if I had seid / þat 3e shulde han purchased the pees / & the reconsiliacion / I nē hadde nat muchel mystake me / ne seid amys [2881] ¶ ffor the wyse man seith : The dissencion bigynneth by another man / and the reconsilyng bigynneth by thy self [2882] ¶ And the prophete seith : flee shrewednesse / & do goodnesse / [2883] seke pees & folwe it / as muchel as in the is [2884] ¶ 3et seie I nat / þat 3e shuln rathere pursue to 3oure aduersaries for pees / than they shuln to 3ow / [2885] ffor I knowe wel / that 3e ben so hard herted / þat 3e wol do noo thyng for me [2886] ¶ And Salamon seith : þat he þat hath ouer hard an herte / atte laste / he shal myshappe & mystide //

[2887] whan Melibee had herd Dame Prudence / make semblaunt ¹of wrathe / he seide in thys wyse [2888] ¶ Dame I preye 3ow / þat 3e be nat displesed / of thynges þat I seye / [2889] for I knowe wel / þat I am angry & wrooth / & þat is no wonder / [2890] & they þat ben wrothe / witen nat wel / what they doon / ne what they seyn [2891] ¶ Therefore the prophete seith : troubled eyen / han noo cleer sighte : [2892] But seith & counseileth me as 3ow liketh / for I am redy to doo / right as 3e wol desire / [2893] And if 3e repreeue me of my folie / I am the more holden / to loue 3ow & to praise

[¹ leaf 174, back]

3ow [2894] ¶ ffor Salamon seith: þat he that repreueth him / þat doth folie / [2895] he shal fynde grette grace / than he / þat deceyueth him by swete wordes

[2896] ¶ Thanne seide Dame Prudence / I make no semblaunt of wrathe ne of angir / but for 3oure grete profit [2897] ¶ ffor Salamon seith: he is more worth / þat repreueth or chideth a fool for his folie / shewynge him semblaunt of wrathe / [2898] than he þat supporteth him & preiset him / in his mysdoynge & laugheth at his folie [2899] ¶ And this same Salamon seith: afterward: þat by the sorweful visage of a man / þat is to seyn: by the sory & heuy countenaunce of a man / [2900] the fool correcteth & amendeth him self

[2901] ¶ Thanne seide Melibee / I shal nat konne answer 3ow / vn-to so manye faire resons / as 3e putten to me & shewen / [2902] Seith shortly 3oure wil and 3oure counseil / and I am al redy / to fulfille & performe it /

[2903] Thanne Dame Prudence / discovered al hire wil to him / & seide / [2904] I counseille 3ow quod she a-bouen alle thynges / þat 3e make pees bitwene god & 3ow / [2905] & beth reconciled vn-to him / & to his grace / [2906] ffor as I haue seid 3ow heere biforñ / god hath suffred 3ow / to haue this tribulacion & dissesse for 3oure synnes / [2907] And if 3e do as I seye 3ow / god wol sende 3oure aduersaries vn-to 3ow / [2908] & make hem falle at 3oure feet / redy to do 3oure wyl & 3oure comaudementz [2909] ¶ ffor Salamon seith: whan the condicion of man / is plesaunt & likyng to god / [2910] he chaungeth the hertes of the mannes aduersaries / & constreyneth hem / to biseken him of pees & of grace / [2911] I preye 3ow late me speke with 3oure aduersaries in pryue place / [2912] ffor they shuln nat knowe / þat it be of 3oure wil / or 3our assent / [2913] And thanne / whan I knowe here wil & here entent / I may counseille 3ow / the moore seurly.

[2914] ¶ Dame quod Melibe / doth 3oure wil &

ȝoure likynge / [2915] for I putte me holly / in ȝoure
disposicion and ordinaunce

[2916] ¶ Thanne Dame Prudence / whan she sey / the
good wil of hire housbonde/deliuered vn-to hire / & tok auysin
hire self / [2917] thynkyng how she myghte brynge this
nede / vn-to good ende / [*so also in Eg. 2726, lf. 195*] [2918]
And whan she sey hire tyme / she sente for þeise
aduersaries / to come vn-to hire in-to a pryue place /
[2919] & shewed wysely vn-to hem the grette goodes
þat comen of pees / [2920] & the gret harmes and
¹perils / þat ben in werre / [2921] and seide to hem in
goodly manere / how þat hem oughten haue gret re-
pentaunce / [2922] of the iniuries and wronges þat they
hadden doon to Melibe hire lord / & vn-to hire & to
hire doughter

[2923] ¶ And whan they herden / the goodly wordes of
Dame Prudence / [2924] they weren so supprised and
rauysshed & hadden so gret ioye of hire / þat wonder
was to telle [2925] ¶ A lady *quod* they / ȝe han
shewed vn-to vs / the blissynge of swetnesse / after the lawe
of Dauid the prophete / [2926] for the reconsilyng which
we be nat worthy to haue / in no manere / [2927] but
we oughten requeren it / *with* gret contrition & humilitee /
[2928] ȝe of ȝoure grette goodnesse / haue presented vn-
to vs [2929] ¶ Now se we wel / þat the science & the kon-
nyng of Salamon is ful trewe / [2930] ffor he seith / þat
swete wordes multipliē & encressen frendes / and
maken shrewes to be debonaire & meke

[2931] ¶ Certes *quod* þei / we putten oure dede / and
al oure matere & cause / al holly in ȝoure good wyl /
[2932] and ben redy to obeye / vn-to the speche / and comaunde-
ment / of my lord Melibe / [2933] And þerfore / deere
& benygne lady / we preye ȝow & biseke ȝow / as
mekely as we konne & moun / [2934] that it like vn-to
ȝoure gret goodnesse / to fulfille in dede ȝoure good-
ly wordes / [2935] ffor we consideren & knowelichen /

þat we han offended / & greuyd my lord Melibe / out of
 mesure / [2936] so ferforth / þat we ben nat of power / to
 maken his amendes / [2937] And þerfore we oblige vs / &
 bynde vs & our frendes / for to do aȝ his wil & hise
 comaundementȝ / [2938] but perauenture / he hath swiȝh
 heuynesse / & swiȝh wrathe to vs-ward / by-cause of oure
 offence [2939] þat he wol enioyne vs swiȝh a peyne /
 as we moun nat bere / ne sustene / [2940] And þerfore
 noble lady / we biseke / to ȝoure wommanly pitee / [2941]
 to taken swiȝh a-vysement in this nede / þat we ne oure
 frendes / ben nat desherited & destroyed thurgh oure
 folie

[2942] ¶ Certes quod Prudence / it is an hard thyng and
 riȝht perilous / [2943] þat a man putte him al outrely
 in the arbitracion & Iuggement / & in the myȝht &
 powere of hise enemys // [2944] ffor Salamoȝ seith : leeueth
 me / & ȝeuetȝ credence / to þat that I shal seyn / I seye
 quod he / ȝe peeple folk / & gouernours of holy chirche /
 [2945] to thy sone / to thy wyf / to thy frend / ne to
 thy brother / [2946] ne ȝeue þou neuere myȝht ne
 maistrie of þi body / whil þou lyuest [2947] ¶ Now
 sithen he defendeth / þat man shulde nat ȝeue / to
 his brother / ne to his frend / the myȝht of his body :
 [2948] by a strengere resoȝ / he deffendeth and forbedeth a
 man / to ȝeue him self to his enemy / [2949] And nathe-
 lees I counseille ȝow / þat ȝe mystruste nat my lord /
 [2950] ffor I woot wel & knowe verrailly / þat he is
 debonaire & meke / large / Curteys / [2951] & no
 thyng desirous ne coueitous of good ne richesse / [2952]
¹ ffor there nys no thyng in this world þat he desireth /
 saue oonly worshiþe & honour [2953] ¶ fforþermore
 I knowe wel / & am riȝht sure / þat he shal no thyng
 do in this nede / withouten my counsel / [2954] and I
 shal so werken in this cause / þat by þe grace of oure
 lord god / ȝe shuln be reconsiled vn-to vs /

[2955] ¶ Thanne seiden they with o vois : worshipful

lady / we putten vs / and oure goodes / al fully in 3oure
 wyl / & disposicion / [2956] & ben redy to come what
 day þat it lyke / vn-to 3oure noblesse / to lymyte vs / or assigne
 vs [2957] for to make oure obligacions and bond as strong
 as it liketh vn-to 3oure goodnesse / [2958] þat we moun
 fulfille the wyl of 3ow / & of my lord Melibe

[2959] ¶ Whan Dame Prudence had herd the an-
 sweres of theise men she bad hem go a-geyn priuely /
 [2960] and she retourned to hire lord Melibe / &
 told him how she fond hise aduersaries ful of repentaunt /
 [2961] knowlechyng ful lowely here synnes & trespas / and
 how they weren redy to suffren al peyne / [2962] requerynge
 & preiynge him / of mercy & pitee

[2963] ¶ Thanne seide Melibe / he is wel worthy to haue
 pardoun & forȝefnesse of his synne / that excuseth
 nat his synne / [2964] but knowlecheth & repenteth
 him / axynge indulgence // [2965] ¶ ffor Senek seith: there
 is the remission & forȝefnesse / where as the confession is /
 [2966] ffor Confession is neyghbore to Innocence / [2967]
 [.]
no gap in this MS. or in any of the 4 Hodson MSS.]
 And þerfore I assente / and conferme me to haue pees /
 [2968] but it is good / þat we do it nat with-uten thassent
 & wil / of oure frendes

¶ [2969] Thanne was Prudence right glad & ioyeful /
 & seide / [2970] Certes sire quod she / 3e han wel &
 goodly answered: [2971] ffor riȝt as by the counseil /
 assent & helpe of 3oure frendes / 3e han be stired
 to venge 3ow / and make werre / [2972] Right so with-
 ouden here counseil / shul 3e nat a-corde 3ow / ne haue
 pees with 3oure aduersaries / [2973] ffor the lawe seith:
 þere nys no thyng so good / by weye of kynde / as a thyng
 to ben vnbounde / by him þat it was I-bounde

[2974] ¶ And þanne Dame Prudence with-uten delay
 or tariynge / sent a-noon hire messageres for hire kyn and for
 hire olde frendes / which þat were trewe and wyse [2975]

& told hem by ordre in the presence of Melibe / al
this matere as it is a-boue expressed & declared / [2976]
& preyed hem / þat they wolde ȝeue here auys & coun-
seil / what were best to do in this nede [2977] ¶ And
whan Melibeus frendes / hadden taken here auys & deliber-
acion of the forseid matere / [2978] & hadden examyned
it / by gret bysynesse & gret diligence: [2979] they ȝouen
ful counseil for to haue pees & reste [2980] & that
Melibe shulde resseyue with good herte hise aduersaries /
to forȝifnesse & mercy

[2981] ¶ And whan Dame Prudence had herd the
assent of hire lord Melibe & the counseil of hise frendes
[2982] acord / with hire wyl & hire entencion / [2983]
she was wonderly glad in hire herte / and seide / [2984]
¹There is an olde prouerbe quod she / seith: þat the
goodnesse þat þou maist do this day / do it [2985] and
a-bide nat / ne delay it nat til to-morwe / [2986] And
þerfore I counseille / þat ȝe sende ȝoure messageres / swich
as ben discrete & wyse / [2987] vn-to ȝoure aduersaries /
tellynge hem on ȝoure bihalue / [2988] þat if they woln
trete of pees & of a-cord / [2989] þat they shape hem
withouten delay or tariyng / to come vn-to vs / [2990]
which thyng perfourmed was in dede // [2991] And
whan theise trespassours & repentyng folk of here
folies / þat is to seyn: the aduersaries of Melibe / [2992]
hadden herd what theise Messageres seiden vn-to hem /
[2993] they weren right glad & ioyeful / and answerden
ful mekely & benygne / [2994] ȝeldyng graces and
thankynges to here lord Melibe / & to al his compaignye
[2995] & shopen hem withouten delay / to go with the
Messagers & obeye / to the comaundement of here lord
Melibe /

[2996] And right a-noon þei token here weye to the
court of Melibe / [2997] & token with hem somme
of here trewe frendes / to make feith for hem / and for to
ben here borwes [2998] ¶ And whan they were come to

the presence of Melibe / he seide hem theise wordes
 [2999] ¶ It stant thus quod Melibe / & sooth it is /
 that 3e [3000] causeles & withouten skyle & resoun /
 [3001] han doon grete Iniuries & wronges to me and
 to my wyf Prudence / and to my doughter also / [3002] for
 3e han entred in-to myn hous by violence / [3003] and haue
 don swich outrage þat alle men knowen wel / that 3e han
 deserued the deeth / [3004] & þerfore wol I knowe
 & wite of 3ow / [3005] wheither 3e wol putte þe
 punysshynge & chastisyng / & the vengeaunce of
 this outrage in the wil of me & of my wyf /
 or 3e wol nat.

[3006] ¶ Thanne the wysest of hem thre / answered for
 hem alle / and seide /// [3007] ¶ Sire quod he / we knowen
 wel / þat we ben vnworthy / to come to the court
 of so gret a lord / & so worthy as 3e ben / [3008] ffor
 we han so gretly mystaken vs / & han offendid & a-gilt
 in swich a wyse ageyn 3oure heye lordshipp / [3009] þat
 trewely we han deserued the deeth / [3010] But 3et for
 the grete goodnesse & debonairetee / þat al the world
 wytnesseth of 3oure persone / [3011] we submitten vs to
 the excellence & benygnytee of 3oure gracious lordshipe /
 [3012] & ben redy to obeye / to alle 3oure comaundementes /
 [3013] bysekyng 3ow / þat of 3oure merciable pitee / 3e
 wol considere oure grete repentaunce & lowe submission /
 [3014] & graunte vs for3euenesse of oure outrageous
 trespas & offence / [3015] ffor wel we knowen / þat 3oure
 liberal grace & mercy / streccen hem forþere in-to good-
 nesse / than doon oure outrageous gyltes & trespas in-to
 wykkednesse / [3016] al be it that cursedly & damp-
 nably / we han a-gilt a-geyn 3oure heye lordshipe

[3017] ¶ Thanne Melibe tok hem vp fro the ground
 ful benygnyly [3018] & receyued ¹here obligacions and here
 bondes / by here othes vp-on here plegges & borwes / [3019]
 and assigned hem a certeyn day / to retourne vn-to his
 court / [3020] for to accept & receyue the sentence &

[¹ leaf 176, back]

Iugement / þat Melibe wolde comaunde to be doon on hem /
by þe causes a-fore-seid / [3021] which thynges ordeyned / euery man retourned to his hous.

[3022] ¶ And whan þat dame Prudence saw hire tyme / she freyned & axed hire lord Melibe / [3023] what vengeance he thoughte to taken of hise aduersaries

[3024] ¶ To which / Melibe answered and seide ¶ Certes quod he / I thynke & purpose me fully / [3025] to disherite hem / of al þat euere they han / & for to putte hem in exile for euere

[3026] ¶ Certes quod Dame Prudence / this were a cruel sentence / and muchel a-geyn reson / [3027] for 3e ben riche I-now / and han no nede / of othere mennes good / [3028] & 3e myght lightly in this wyse / gete 3ow a coueytous name / [3029] which is a vicious þing & oughite ben eschewed of euery good man / [3030] for after the sawe of the word of thapostle ¶ Coueytise is rote of alle harmes [3031] and þerfore it were bettere for 3ow / to lese muchel good of 3oure owene / than for to take of here good in this manere / [3032] for bettere it is / to lese good with worship / thanne it is / to wynne good with vyleynye & shame / [3033] And euery man oughite to do his diligence & his bysynesse to gete him a good name / [3034] & 3et shal he nat oonly / bisye him / in kepynge his good name / [3035] but he shal also enforcen him alwey to do som thyng / by which he may renouelle his good name / [3036] ffor it is wryten: þat þe olde good loos / or good name of a man / is sone goon & passed / whan it is nat newed / ne renouelled [3037] ¶ And as touchynge þat 3e seyn / 3e wol exile 3oure aduersaries / [3038] þat thynketh me muchel a-geyn reson / & out of mesure / [3039] considered the power þat they han 3euen 3ow / vp-on hem self [3040] ¶ And it is wryten / þat he is worthy to leese his priuylege / þat mys-vseth the myght & the power / þat is 3eue him [3041] ¶ And I sette cas / 3e myghte enioyne hem þat payne / by right & by lawe / [3042] which I

trowe 3e mowe nat do / [3043] I seye 3e myghte nat
 putte it to execucion peraventure / [3044] and thanne
 were it likly to retourne to the werre / as it was biforñ /
 [3045] and þerfore / if 3e wole þat men do 3ow obeis-
 aunce / 3e muste deme more curteisly / [3046] this is to
 seyn: 3e muste 3eue more esy sentences & Iuggementz
 [3047] ¶ ffor it is wryten / þat he that most curteisly
 comaundeth / to him men muste obeyen [3048] ¶ And þer-
 fore I preye 3ow / þat in this necessitee & in this nede /
 3e caste 3ow to ouercome 3oure herte [3049] ¶ ffor Senek
 seith: that he þat ouercometh his herte / ouercometh
 twyes / [3050] And Tullius seith: þere is no thyng so
 comendable in a gret lord / [3051] as whan he is debon-
 aire & meke / and appeiseth him¹ lightly / [3052] And I preye
 3ow / þat 3e wol for-bere now / to do vengeance [3053] in
 swich manere / þat 3oure good name / may be kept and
 concerved / [3054] And þat men moun haue cause &
 matere / to preise 3ow of pitee & of mercy [3055] / and
 that 3e haue no cause / to repente 3ow of thyng þat 3e doon
 [3056] ¶ ffor Senek seith: he ouercometh in al yuel
 manere / þat repenteth him nought of his victorie / [3057] wher-
 fore I preye 3ow / lat mercy be in 3oure
 herte / [3058] to the effect & entente / that god al-myghty
 haue mercy on 3ow / in his laste Iuggement / [3059]
 [. no gap in Dd. or the Hodson MSS.] with-
 oute mercy shal be do to him / þat hath no mercy of
 a-nother wyght

¶ Nota

[3060] ¶ whan Melibe had herd / the grete skyles
 & resons of Dame Prudence / & hire wyse inforacions
 and techynges / [3061] his herte gan enclyne to the wyl of
 his wyf / considerynge hire trewe entente / [3062] en-
 forced him a-noon & assented fully to werken after hire
 counseil / [3063] & thanked god / of whom procedeth al
 vertu / & al goodnesse / þat him sente a wyf / of so gret
 discrecion [3064] ¶ And whan the day cam / þat hise aduer-
 saries shulde appere in his presence / [3065] he spak vn-

[¹ leaf 177]

to hem ful goodly / and seide in this wyse [3066] ¶ Al
be it so / þat of 3oure pride and hey *presumpcion* and folye /
& of 3oure neclygence / & vnkunnyng [3067] 3e haue
mys-born 3ow / & trespaced vn-to me / [3068] 3et for as
muchel / as I se & byholde 3oure grete humylitee /
[3069] & that 3e ben sory & repentaunt of 3oure giltes /
[3070] it constreyneth me / to do 3ow grace & mercy /
[3071] wherfore I receyue 3ow in-to my grace / [3072] &
for3eue 3ow outrely / alle the offences Iniuries and wronges
þat 3e haue doon a-geyn me & myne / [3073] to this
effect & to this ende / þat god of hise endeles mercy /
[3074] wole at the time of oure deyyng / for3eue vs oure
giltes / þat we han trespaced to him in this wrecched
world / [3075] for doutelees / if we be sory and repentaunt
of the synnes & giltes which we han trespaced inne /
in the sighte of oure lord god / [3076] he is so free & so mercy-
able / [3077] þat he wole for3euen vs oure giltes / [3078]
and bryngen vs to the blisse / that neuere hath ende! Amen!

Here is ended Chaucers tale of Melibe :

& bygynneth the Prologe of the Monkes tale :

WHan ended was my tale / of Melibe
 And of Prudence / & hire benygnetee 3080
 Oure Host seide / as I am a feithful man
 And by þat precious corpus / Madrian
 I had leuere / than a barel ale
 That goodleef my wyf / had herd this tale 3084
 She nys no-thing / of swich pacience [leaf 177, back]
 As was this Melibeus wyf / Prudence
 By goddes bones / whan I bete myne knaues
 She bryngeth me / the grete clobbed staues 3088
 And cryeth / slee the dogges euerychon
 And breke hem bothe bak / & euery bon
 And if þat any neyghebore of myne
 Wol nat in chirche / to my wyf enclyne 3092
 Or be so hardy / to hire to trespase
 whan she cometh hom / she raumpeth in my face
 And crieth fals coward / wreke thy wyf
 By corpus bones / I wyl haue thy knyf 3096
 And þou shalt haue my distaf / & go spynne
 ffor day to nyght / right thus she wol bigynne
 Allas she seith / þat euere that I was shape
 To wedde a mylk-soppe / or a coward ape 3100
 That wol ben ouer-ladde / with euery wyght
 Thow darst nat stonde / by thy wyues right
 This is my lif / but if that I wol fight
 And out atte dore a-noon / I mot me dight 3104
 Or elles I am but lost / but if that I
 Be like a wylde lyon / fool hardy
 I wot wel / she wol do me slee / some day
 Some neighebore / and thanne go my way 3108
 ffor I am perilous / with knyf in honde
 Al be it / that I dar nat / hire withstonde

ffor she is bygge in armes / be my feith
 That shal he fynde / þat hire mysdooth or seith 3112
 But late vs passe a-vey / fro this matere
 My lord the Monk / *quod* he / be mery of chere
 ffor 3e shuln telle a tale / trewely
 loo Rouchestre stant heere / fast by 3116
 Ride forth myn owne lord / breke nat our game
 But by my trouthe / I knowe nat 3oure name
 wheiper shal I calle 3ow / my lord Daun Ioħn
 Or Daun Thomas / or elles daun Alboħ 3120
 Of what hous be 3e / by 3oure fader kyn
 I vow to god / þou hast a ful fair skyn
 It is a gentil pasture / there þou goost
 Thow art nat like a penaunt / or a goost 3124
 Vp-on my feith / þou art som officer
 Som worthy Sexteyn / or som Celerer
 ffor by my fadres soule / as to my dome
 þou art a maister / whan þou art at home 3128
 No poore Cloistrer / ne no nowys [leaf 178]
 But a gouernour / wyly and wys
 And there *with* al / of braunes & of bones
 A wel faryng persone / for the nones 3132
 I preye to god / 3eue *him* confusioħ
 That first the brought / vn-to Religioħ
 Thow woldest han ben / a tredfoul a-right
 hadestow as gret a leue / as þou hast myghť 3136
 To perfourme thy lust / in engendrure
 Thow haddest bygeten / ful many a creature
 Allas / why werest þou / so wyde a cope
 God 3eue me sorwe / but and I were Pope 3140
 Nat oonly þou / but euery myghťy man
 Though he were shore ful heye / vp-on his pan
 Shulde haue a wyf / for al the world is lorħ
 Religion hath take vp / al the corħ 3144
 Of tredynge / & we borel men ben shrympes
 Of feble trees / there come wrecched ympes

This maketh þat oure Eyres / ben so sklendre
 And fieble / þat they moun nat wel engendre 3148
 This maketh þat oure wyues / woln assaie
 Religious folk / for they moun better paie
 Of Venus paiementz / than moun we
 God wot / no lussheburch / payen ze 3152
 But be nat wroth my lord / though þat I pleye
 fful ofte in game / a sooth I haue herd seye
 ¶ This worthy Monke / toke al in pacience
 And seide / I wol doon al my diligence 3156
 As fer as sovneþ / in-to honestee
 To telle þow a tale / or two or three
 And if þow list / to herken hideward
 I wyl þow seyn / the lif of Seynt Edward 3160
 Or elles first / tragedies wel I telle
 Of which I haue an .C. in my celle
 Tragedy is to seyn / a certeyn storie
 As olde bookes maken / memorie 3164
 Of him þat stood / in gret prosperitee
 And is I-fallen / out of heigh degree
 In-to Miserie / and endeth wrecchedly
 And they ben versified / comunly 3168
 Of sexe feet / which men clepen exametron
 In prose eke / ben endited many oon
 And eke in metre / in many a sondry wyse
 loo this declaryng / ought I-now suffise 3172
 Now herkeneth / if þow liketh for to heere [leaf 178, back]
 But first I þow byseke / in this matere
 Though I be ordre / telle nat theise thynges
 Be it of Popes, Emperours or kynges 3176
 After here ages / as men writen fynde
 But telle hem some bifore / & some bihynde
 As it now cometh / vn-to my remembraunce
 haue me excused / of myn ignoraunce 3180
 Heere endeth þe prologe

& bigynneth þe Monkes tale / þat is
titled de casibus virorum Illustrium: Chaucer.

Iwol be-wayle / in manere of tragedie
The harm of hem / þat stoden in hey degree
And fellen so / þat þere was no remedie
To brynge hem out / of here aduersitee 3184
ffor certeyn / whan þat fortune list to flee

There may no man / the cours of hire with-holde
lat no man truste / on blynd prosperitee
Be war / by theise ensamples / trewe & olde 3188

[*Lucifer.*]

¶ At lucifer / though he an Aungel were ¶ Lucifer
And nat a man / at him I wol bygynne
ffor though fortune may / non Aungel dere
ffrom heigh degree / 3et fel he for his synne 3192
Doun in-to helle / where as he 3et is Inne
O lucifer brightest / of Aungelis alle
Now artow Sathanas / þat maist nat twynne
Out of miserie / in which þat þou art falle 3196

[*Adam.*]

¶ Loo Adam / in the feld of Damysene ¶ Adam
with goddes owne fynger / wrought was he
And nat bigeten / of mannes sperme vnclene
And welte al Paradys / sauynge o tree 3200
hadde neuere worldly man / so heigh degree
As Adam / til he for mysgouernaunce
was dryuen out / of his heye prosperitee
To laboure & to helle / and to meschaunce 3204

[*Sampson.*]

¶ Loo Sampson / which þat was / Anunciat ¶ Sampson
 By the Aungel / longe / or his natyuyte
 And was to god almyghȝy / consecrat
 And stod in noblesse / whil he myghȝt se * 3208
 was neuere such a-nother / as was he
 To speke of strengthe / & ther-with hardynesse
 But to hise wyues / told he his secree
 Thurgh which he slow himself / for wrecchednesse [leaf 179]

¶ Sampson / this noble / almyghȝy champion
 with-outen wepene / saue hise handes tweye
 he slow / and al to-rent the leon *
 Toward his weddyng / walkyng by the weye 3216
 his fals wyf / coude him so plese and preye
 Til she his counseille knew / and she vntrewe
 vn-to hise foos / his counseille gan bywrewe
 And him forsoke / and toke a-nother newe 3220

¶ Thre hondred foxes / toke Sampson for Ire
 And alle here tayles / he to-gidre bond
 And sette the foxes tailles / alle on fire
 ffor he on euery taille / had knyȝt a brond 3224
 And they brente alle the cornes / in þat lond
 And alle here Olyuerys / & vynes eke
 A thousand men / he slow eke with his hond
 And had no wepene / but an asses cheke 3228

¶ Whan they were slayn / so thursted him / þat he
 was wel ney lorn / for which he gan to preye
 That god wolde on his peyne / han som pitee
 And sende him drynk / or elles most he deye 3232
 And of this Asses cheke / that was dreye
 Out of a wang toth / sprang a-noon a welle
 Of which he drank I-now / shortly to seye
 Thus halp him god / as Iudicum can telle 3236

¶ By verrey force / at Gaṣan on a nyght
 Maugree the Philistiens / of that Citee
 The gates of the Touñ / he hath vp plight
 And oon his back / I-caried hem hath he 3240
 heigh on an hil / where as men myght hem se
 O noble almyghty / Sampsoñ lief and dere
 had þou nat tolde / to wommen thy secree
 In al this world / ne hadde ben thy pere 3244

¶ This Sampsoñ / neuere / sither drank ne wyn
 Ne on his hed cam rasour noon / ne shere
 By precept / of the Messenger / dyuyn
 ffor alle hise strengthes / in hise heres were 3248
 And fully twenty wynter / ȝere by ȝere
 he hadde of Israel / the gouernaunce
 But sone shal he wepe / many a tere
 ffor wommen shuln him brynge / to myschaunce 3252

¶ vn-to his lemman Dalida / he tolde
 That in hise heeris / al his strengthe lay
 And falsly vn-to his foomen / she *him* solde [leaf 179, back]
 And slepynge in hire barm / vp-oon a day 3256
 She made to clippe or shere / his heere a-way
 And made hise foomen / al this craft espien
 And whan þat they *him* fōd / in this array
 They bounde *him* fast / & putten out hise eyen 3260

¶ But or his her was clipped / or I-shaue
 There was no bond / *with* which men myght *him* bynde
 But now is he in prisoñ / in a caue
 Where as they made *him* / atte querne grynde 3264
 O noble Sampsoñ / strengest of mankynde
 O whilom Iuge in glorie / and in richesse
 Now maistow wepen / *with* thyne eyen blynde
 Sithe þou fro wele / art falle in wrecchednesse 3268

¶ The ende of this caityf / was as I shal seye
 his foomen maden a feste / vp-on a day
 And maden him as here fool / bifore hem pleye
 And this was in a temple / of gret array 3272
 But atte laste / he mad a foul affray
 ffor he two pilers shoke / & made hem falle
 And doun fel temple & al / and there it lay
 And slow himself / & eke his foomen alle 3276

¶ This is to seyn / the Princes euerychon
 And eke thre thousand bodies / were there slayn
 with fallyng of the gret temple / of ston
 Of Sampson / now wol I no more sayn 3280
 Beth war by this ensample / old and playn
 That no men telle here counseil / to here wyues
 Of swich thyng / as they wolde han secree fayn
 If þat it touche / here lymes / or here lyues 3284

[*Hercules.*]

¶ Of hercules / the Souereigne conquerour ¶ Hercules
 Syngyn hise werkes laude / & heigh renoun
 ffor in his tyme / of strengthe he was the flour
 he slow & raft the skyn / fro the leoun 3288
 he of Centaures / leide the þoost a-doun
 he Arpies slow / the cruel briddes felle
 he goldene Apples reft / of the dragoun
 he drow out Cerberus the hound / of helle 3292

¶ he slow the cruel tyraunt / Busirus
 And mad his hors / to frete him flessch & bon
 he slow the firy serpent / *venimus*
 Of Achilois hornes two / he brak oon 3296
 And he slow Cakus / in a kaue of ston
 he slow the Geaunt / Anthous the stronge
 he slow the grisly Boor / and that a-noon
 And bar the heuene / on his nekke long [leaf 180] ¶ id est diu

¶ was neuere wight / sithe þat the world bigan
 That slow so manye monstres / as dide he
 Thurgh-out this wyde world / his name ran
 what for his strengthe / & for his heigh bounte 3304
 And euery rewme / went he for to se
 he was so stronge / þat no man myght him lette
 At bothe the worldles endes / seith Trophee ¶ Ille vates chalde-
 In stide of boundes / he a piler sette orum tropeus.

¶ A lemman hadde / this noble champion
 That hight Dyanira / as fressh as May
 And as theise Clerkes / maken mencion
 She hath him sent a shert / fressh and gay 3312
 Allas this sherte / allas & weyleway
 Envenymed was / so sotilly with-alle
 That or þat he had wered it / half a day
 It made his flessch / al from his bones falle 3316

¶ But nathelees / some clerkes hire excusen
 By oon þat hight nessus / that it maked
 Be as be may / I wol hire nought accusen
 But oon his bak / the shert he wered al naked 3320
 Til þat his flessch / was for the venym blaked
 And whan he sey / noon other remedye
 In hote coles / he hath him seluen raked
 ffor with no venym / deigned him to dye 3324

¶ Thus starf / this worthy myghty Hercules
 loo / who may troste / on fortune any throwe
 ffor him þat folweth / al this world of prees
 Or he be war / is oft I-leid ful lowe 3328
 fful wys is he / that can him seluen knowe
 Beth war / for whan þat fortune list to glose
 Thanne wayteth she / hire man to ouerthrowe
 By suche a wey / as he wolde leest suppose 3332

[*Nebuchadnezzar.*]

¶ The myghty trone / the precious tresor ¶ Nabugodonosor
 The gloriouse ceptre / and real maiestee
 That hadde the kyng / Nabugodonosor
 with tonge vnethe / may descryued be 3336
 he twies wan Ierusalem / the Citee
 The vesselles of the temple / he with him ladde
 At Babiloyne / was his souereyne see
 In which his glorie / and his delit he hadde 3340

¶ The fairest children / of the blood real
 Of Israel / he let do gelde a-noon
 And maked eche of hem / to ben his thral [leaf 180, back]
 A-monges othere / Danyel was oon 3344
 That was the wysest child / of euerychon
 ffor he the dremes / of the kyng expounded
 where as in Chadeie / clerk ne was þere noon
 That wist to what fyn / hise dremes souned 3348

¶ This proude kyng / let make a statue of gold
 Sexti cubites long / & seuene in brede
 To which ymage / he bothe 3ong and old
 Comaunded to loute / and haue in drede 3352
 Or in a furney / ful of flaumbes rede
 he shal be brent / þat wolde nought obeye
 But neuere wolde assent / to that dede *
 Danyel / ne his 3onge felawes tweye 3356

¶ This kyng of kynges / proud was & elat
 he wende that god / þat sit in mageste
 Ne myght him nat byreue / of his estat
 But sodeynly / he loost his dignetee 3360
 And like a beest / him semed for to be
 And ete hey as an oxe / & lay there oute
 In reyn with wylde beestes / walked he
 Til certeyne tyme / was I-come a-boute 3364

¶ And like an Egles fetheres / wex his heres
 His nayles lyke / a briddes clawes were
 Til god relese^d him / a certeyne ȝeres
 And ȝaf him wyt / & thanne with many a tere 3368
 he thanked god / & euere his lyf in fere
 was he / to don amys / or more trespase
 And til þat tyme / he leyde was oon his bere
 he knew þat god / was ful of myght & grace 3372

[*Belshazzar.*]

¶ his sone / which þat hight / Balthasar ¶ Balthasar
 That helde the regne / after his fadres day
 he by his fader / coude nought by war
 ffor proud he was of herte / & of array 3376
 And eke an ydolastre / was he ay
 his heigh estat / assured him in pride
 But fortune kest him down / & þere he lay
 And sodeynly his regne / gan dyuyde 3380

¶ A feste he made / vn-to his lordes alle
 vppon a tyme / & made hem blithe be
 And thanne his officers / gan he calle *
 Goth bryngeth forth / the vesseles quod he 3384
 which þat my fader / in his prosperitee
 Out of the temple of Ierusalem / biraft
 And to oure heighe goddes / thanke we [leaf 181]
 Of honour þat oure eldres / with vs laft 3388

¶ His wyf / his lordes / & hise concubynes
 Ay dronken / while here appetites laste
 Out of þeise noble vesseles / sondry wynes
 And oon a wal / this kyng his eyen caste 3392
 And sey an hand / armlees / þat wroot ful faste
 ffor fere of which / he quoke & siked sore
 This hand þat Balthasar / so sore a-gaste
 wroot / mane techel phares / & no more 3396

¶ In al þat lond / Magicien was noon
 That coude expoune / what þis lettre mente
 But Danyel / expounded it a-noon
 And seide kyng / god to thy fader sente 3400
 Glorie & honour / regne / tresor / Rente
 And he was proud / & nothyng god ne dradde
 And þerfore / god / gret wreche vp-oon him sente
 And him bireft / the regne that he hadde 3404

¶ He was out cast / of mannes compaignye
 with Asses / was his habitacioñ
 And ete hey as a beest / in wete & drye
 Til þat he knew by grace / & by resoñ 3408
 That god of heuene / hath domynacion
 Ouer euery regne / and euery creature
 And þanne had god / of him compassion
 And him restored his regne / & his figure 3412

¶ Eke þou þat art his sone / art proud also
 And knowest alle þeise thynges / verrely
 And art rebel to god / and art his foo
 Thow drank eke of hise vessels / boldely 3416
 Thy wyfe eke / and þine wenches synfully
 Dronke of the same vesselles / sondry wyne
 And heriest false goddes / cursedly
 Therfore to the / I-shapen / ful gret peyne is 3420

¶ This hand was sent fro god / þat oon the wal
 wroot / Mane thechel phares / truste me
 Thy regne is don / þou weyest nought at al
 Dyuyded is thy regne / and it shal be 3424
 To Medes and Perses / I-geuen quod he
 And thilke same nyght / this kyng was slawe
 And Darius occupieth his degree
 Though he þer-to had / neiþer right ne lawe 3428

¶ Lordynges ensample / her-by moun 3e take
how þat in lordship / is no sykernesse
ffor whan fortune / wil a man forsake [leaf 181, back]
She bereth a-wey his regne / & his richesse 3432
And eke hise frendes / bothe more & lesse
ffor what man þat hath frendes / thurgh fortune
Mishap / wyl mak hem enemys / I gesse
This prouerbe is ful soth / & ful comune 3436

[Zenobia.]

¶ Cenobia / of Palymerie Quene ¶ Cenobia
As wryten *Persiens* / in here noblesse
So worthy was in armes / & so kene
That no wight passed hire / in hardynesse 3440
Ne in lynage / ne in other gentillesse
Of kynges blod of Perce / is she descended
I sey nat / þat she had / moost fairestnesse
But of hire shap / she myght nat ben amended 3444

¶ ffrom hire childhode / I fynde þat she fledde
Office of wommen / and to wode she went
And many a wylde hertes blood / she shedde
With arwes brode / þat she to hem sente 3448
She was so swift / þat she a-noon hem hente
And whan þat she was eldre / she wolde kille
Leones / lepardes / and Beres al-to-rente
And in hire armes / welde hem at hire wille 3452

¶ She durste / wilde Bestes dennes / seke
And rennen in the Mountaignes / al the nyght
And slepe vnder the Bussh / & she coude eke
wrastlen by verrey force / and verrey myght 3456
with any 3onge man / were he neuere so wyght
There myght no thyng / in hire armes stonde
She kept hire maydenhode / from euery wight
To no man deigned hire / for to be bonde 3460

¶ But atte laste / hire frendes han hire maried
 To Onedake / a Prince of that contree
 Al were it so / þat she hem longe taried
 And 3e shuln vnderstonde / how that he 3464
 hadde suche fantasies / as hadde she
 But natheles / whan they were knytte in fere ¶ *id est simul*
 They lyued in ioye / and in felicitee
 ffor ech of hem had other / lief & dere 3468

¶ Saue oo thyng / þat she wolde neuere assent
 By no wey / þat he shulde by hire lye
 But oones / for it was hire pleyn entent
 To haue a child / the world to multiplie 3472
 And also sone / as þat she myght espie
 That she was nat with childe / with þat dede
 Thanne wold she suffre him / done his fantasie [leaf 182]
 Eft sone / and nat but ones / out of drede 3476

¶ And if she were with childe / at thilke kast
 No more shulde he pleyen / thilke game
 Til fully fourty dayes / weren past
 Thanne wolde she ones suffre him / do the same 3480
 Al were this Onedake / wylde or tame
 he gat no more of hire / for thus she seide
 It was to wyues / leccherie and shame
 In other cas / if that men with hem pleide 3484

¶ Two sons / by this Onedak / had she
 The which she kept in vertu / and lettrure
 But now / vn-to oure tale / turne we
 I sey / so worshipful a creature 3488
 And wys ther-with / & large with mesure
 So penyble in the werre / & curteis eke
 Ne more labour myght / in werre endure
 Was none / though al this world men shulde seke 3492

¶ hire riche aray / ne myght nat be tolde
 As wel in vessel / as in hire clothyng
 She was al clad / in perry / and in golde
 And eke she left nought / for non huntyng 3496
 To haue of sondry tonges / ful knowynge
 whan þat she leiser hadde / & for to entende
 To lerne bookes / was al hire likyng
 how she in vertu / myght hire lyf despende 3500

¶ And shortly / of this storie / for to trete
 So doughty was hire housbond / & eke she
 That they conquered / many regnes grete
 In the orient / with many a fair Citee 3504
 Appertenauht / vn-to the Magestee
 Of Rome / & with strong hond / held hem ful faste
 Ne neuere myght here foomen / don hem flee
 Ay / whil that Onedakes dayes / laste 3508

¶ Here batailles / who so list hem for to rede
 Ageyn Sapor the kyng / & othere moo
 And how þat al this processe / fel in dede
 why she conquered / & what title þer-to 3512
 And after of hire myschef / & hire woo
 How þat she was bysegged / and I-take
 lat him / vn-to my Maister / Petrak go
 That wryt I-now / of this / I vndertake 3516

¶ Whan Onedake was ded / she myghtily [leaf 182, back]
 The Regnes helde / & with hire propre honde
 Ageyns hire foos / she faught so cruelly
 That there nas kyng / ne Prince / in al þat lond 3520
 That he nas glad / if he þat grace fond
 That she ne wolde / vp-on his land verreye
 with hire they made / alliaunce / by bonde
 To ben in pees / and lete hire ride & pleye 3524

- ¶ The Emperour of Rome / Claudyus
 Ne him biforñ / the Romayn Galien
 Ne dursten neuere / ben so corageous
 Ne noon Ermyn / ne noon Egipcien 3528
 Ne Surrien / ne non Arrabien
 with-Inne the felde / that durst with hire fight
 leest þat she wolde hem / with hire handes slen
 Or with hire meyne / putten hem to flight 3532
- ¶ In kynges habite / wente hire sones two
 As Eyres / of here fadres Regnes alle
 And Heremanno and Thymalao
 here names were / as Persiens hem calle 3536
 But ay fortune hath / in hire hony / galle
 This myghȝy Quene / may no while endure
 ffortune / out of hire regne / mad hire falle
 To wrecchednesse / and to mysauenture 3540
- ¶ Aurelian / whan that the gouernance
 Of Rome / come in-to handes tweye
 he shope vp-on this Quene / to do vengeance
 And with hise legions / he toke his weye 3544
 Toward Cenobie / & shortly for to seye
 he mad hire flee / and atte laste hire hente
 And fettred hire / and eke hire children tweye
 And wan the lond / & home to Rome he wente 3548
- ¶ Amonges othere thynges / þat he wan
 hire Char / that was / with gold wrought / & perre
 This gret Romayn / this Aurelian
 hath with him ladde / for þat men shulde it se 3552
 Biforñ his Triumphe / walketh she
 with gilt cheynes / on hire nekke hangyng
 Corovned was she / as after hire degree
 And ful of Perre / charged hire clothynge 3556

¶ Allas fortune / she that whilom was
 Dredful to kynges / and to Emperoures
 Now gaureth al the peeple / on hire / allas
 And she þat helmed was / in stark stoures * 3560
 And by force / wan Tovnes stronge / and Toures [leaf 183]
 Shal on hire hed now / were a vitrymyte
 And she þat bar the Ceptre / ful of floures
 Shal bere a distaf / hire cost for to quyte¹ 3564

[*Peter the Cruel, of Spain.*]² [on leaf 186, back]

¶ O noble / o worthy Petre / glorie of spayne ¶ Petro
 whom fortune helde / so heigh in mageste
 wel ough ten men / thy pytous deth compleyne
 Out of thy lond / thy brother mad the flee 3568
 And after at a Sege / by sotiltee
 [. a line blank in the MS.]
 where as he / with his owen hand slow the
 Succedyng in thy regne / & in thy rente 3572

¶ The felde of snow / with the Egle of blak pere-Inne
 kaught with the lyme rod / coloured as the gleden
 he breweth this cursednesse / & al this synne
 The wykked nest / was wirker of this nede 3576
 Nought Charles / Olyuer / þat toke ay hede
 Of trouthe & honour / but of Armorike
 Genyloñ / Olyuer / corrupt for mede
 Brought this worthy knyght / in swich a brike 3580

[*Peter of Cyprus.*]

¶ O worthy Petro / kyng of Cipre also ¶ Petro
 That Alisaundre wan / by heigh maistrie
 ful many an hethen / wroughtestow ful woo
 Of which thyne owne lieges / hadden envye 3584
 And for no thyng / but for thy Chyualrie
 They in thy bed / han slayn the by the morwe
 Thus kan fortune / hire whel gouerne & gye
 And out of ioye / brynge men to sorwe 3588

[¹ In the MS. lines 3553-3956 come here.]

[² In the MS. lines 3565 to 3562 come after line 3956.]

[*Bernabo Visconti, of Milan.*]

¶ Of Melan / gret Barnabo / viscounte ¶ Barnabo
 God of delit / and skourge of lumbardie
 Why shulde I nought / thyn Infortune Acompte
 Sithe in estat / þou clombe were so heighe 3592
 Thy brothers sone / þat was thy double allye
 ffor he thy nevew was / & sone in lawe
 with-Inne his prison / made the to dye
 But why / ne how not I / þat þou were slawe 3596

[*Ugolino, Count of Pisa.*]

¶ Of the Erl Hugelyn / of Piȝe the langour ¶ Hugelyn
 There may no tonge tellen / for pitee
 But litel out of Piȝe / stant a Tour
 In which Tour / in prison put was he 3600
 And with him ben / hise litel children three
 The eldest skarsely / fyue ȝer was of age
 Allas fortune / it was gret crueltee
 swich Briddes / for to putte / in swich a cage 3604

¶ Dampned was he / to dye in þat prison
 ffor Roger / which þat Busshoþ was / of Piȝe
 had on him mad / a fals suggestiō
 Thurgh which the peepel / gan vp-oon him rise 3608
 And putten him to prison / in swich wyse [leaf 187]
 As ȝe han herd / & mete & drynk he hadde
 So smal / that wel vnethe / it may suffise
 And ther-with-al / it was ful poore & badde 3612

¶ And oon a day bifel / that in that houre
 whan þat his mete / wont was to be brought
 The Gayler shette the dores / of the Tour
 he herd it wel / but he spak right nought 3616
 And in his herte / a-noon pere fel a thought
 That they for hunger / wolde don him dyen
 Allas quod he / allas þat I was wrought
 There-with the teres / fellen from hise eyen 3620

¶ his 3onge sone / þat thre 3er was of age
vn-to him seide / fader / fader / why do 3e wepe
whan wyl the gailler / bryngen oure potage
Is þere no mussel bred / that 3e do kepe 3624
I am so hungry / that I may nat slepe
Now wolde god / þat I myght slepen euere
Thanne shulde nought hunger / in my wombe crepe
There is no thyng but bred / þat me were leuere 3628

¶ Thus day by day / this child bygan to crie
Til in his his fadres barm / a-down it lay
And seide / fare wel fader / I mot dye
And kist his fader / & dyed the same day 3632
And whan the wooful fader / ded it say
ffor woo / hise armes two / he gan to byte
And seide allas fortune / and weylaway
Thy false whel / my woo al may I wyte 3636

¶ Hise children wend / þat it for hunger was
That he hise armes gnou / & nat for woo
And seiden fader / do nat so allas
But rather ete the flessch / vp-on vs two 3640
Oure flessch þou 3af vs / take oure flessch vs froo
And ete I-now / right thus / þei to him seide
And after þat / with-Inne a day or two
The leide hem in his lappe a-down / & deide 3644

¶ him-self dispeired eke / for hunger starf
Thus ended is / this myghty Erl of Pise
ffrom heigh estat / fortune a-way him karf
Of this tragedye / it ought I-now suffise 3648
who so wol heere it / in a lengere wyse
Redeth the grete Poete / of ytaille
That hight Daunt / for he can it al deuyse
ffro poynt to poynt / nat oo word wil he faille¹ 3652

[¹ In the MS. lines 3957, etc., follow here.]

[*Nero.*] ¹

[on leaf 183]

¶ Al-though tha[t] Nero / were vicious ¶ De Nerone
 As any fend / þat lith ful lowe a-douñ
 3et he / as telleth vs / Swetoneus
 This wilde world / had in subieccion 3656
 Both Est and West / North & semptrion
 Of Rubies saphires / & of Perles white
 were alle hise clothes breided / vp & douñ
 ffor he in gemmes / gretly gan delite 3660

¶ More delicat / more pompous of array
 More proud / was neuere Emperour / than he
 That ilke cloth / þat he had wered oo day
 After þat tyme / he nolde it neuere see 3664
 Nettes of gold thred / had he gret plentee
 To fische in Tybre / whan him liste pleye
 hise lustes were as lawe / in his degree
 ffor fortune as his frend / him wolde obeye 3668

¶ he Rome Brende / for his delicacie
 The senatours he slew / vp-on a day
 To here how þat men / wolde wepe & crye
 And slow his brother / & by his suster lay 3672
 his Moder mad he / in pitous array
 ffor he hire wombe slitte / to be-holde
 where he conceyued was / so weylaway
 That he so litel / of his moder tolde 3676

¶ No tere / ouzt of his eyen / for þat sighte
 Ne com / but seide / a fair womman was she
 Gret wonder is / how þat he coude or myghte
 Be domesman / of hire dede beaute 3680
 The wyn to bryngen him / comaunded he
 And drank a-noon / non oþer woo he made
 whan myght is ioyned / vn-to crueltee
 Allas to depe / wol the venym wade ¶ Nota 3684

[¹ In the MS. lines 3653 to 3956 follow after line 3564.]

¶ In ȝouthe / a maister / had this Emperour
 To teche him lettrure / and curteisie
 ffor of moralitee / he was the flour
 As in his tyme / but if bookes lye 3688
 And whil this maister / had of him maistrie
 he maketh him so konnyng / & so souple
 That longe tyme it was / þat or tyrannye *
 Or any vice durste / in him vncouple 3692

¶ This Seneka / of which that I deuyse [leaf 183, back]
 By-cause Nero hadde of him / swich drede
 ffor he fro vices / wolde him ay chastise
 Discretly as by word / and nat be dede 3696
 Sire wolde he seyn / an Emperour mot nede
 Be vertuous / and hate tirannye
 ffor which / he in a bath / made him to blede
 On bothe hise armes / til he muste dye 3700

¶ This Nero had eke / of a Custemaūnce
 In ȝouthe / a-geyns his maister / for to ryse
 which afterward / him þoughte a gret greuance
 Therefore he made him dyen / in this wyse 3704
 But natheles / this Seneka / this wyse
 Ches in a bath / to dye in this manere
 Rathere than han / a-nother turmentrie
 And thus hath Nero / slayn / his maister dere 3708

¶ Now fel it so / that fortune list no lengere
 The heye pride / of Nero to cherice
 ffor though þat he was strong / ȝet was she strengere
 She thoughte thus / by god I am to nyce 3712
 To sette a man / that is fulfilled of vice
 In hey degree / and Emperour him calle
 By god / out of his Sete / I wol him trice
 whan he leest weneth / sonest shal he falle 3716

¶ The peep̃le roos vp-on him / on a nyght
 ffor his defaute / and whan he it espied
 Out at his doores / a-noon he hath him dight
 Allone / and there he wende / han ben allied 3720
 he knocked faste / and ay the more he cried
 The fastere shette they / here doores alle
 Tho wiste he wel / he hadde him self mys-gyed
 And went his wey / no lengere durst he calle 3724

¶ The peep̃le criede / and rombled vp & doun
 That with hise Eres / herd he how they seide
 Where is this fals tyraunt / this Neroñ
 ffor fere almost / out of his wyt he breide 3728
 And to hise goddes / pitously he preye
 ffor socour / but it myght nought betide
 ffor drede of this / him þought þat he deyde
 And ran in-to a Gardyne / him to hide 3732

¶ And in this Gardyne / fond he cherles tweye
 That setyn by a fir / gret and red
 And to theise cherles / he gan to preye
 To slen him / & to girden of his hed 3736
 That to his body / whan þat he were ded
 were no despite I-don / for his deffame [leaf 184]
 him self he slow / he coude no bettre red
 Of which / fortune lough / & hadde a game 3740

[*Holofernes.*]

¶ was neuere capitaigne / vnder a kyng ¶ De Oliferno
 That Regnes moo / putte in subieccioun
 Ne strengere was in feld / of alle thyng
 As in his tyme / ne gretter of renouñ 3744
 Ne more pompous / in heigh presumpcioun
 Than Olyferne / which fortune ay kiste
 So lykerously / & ladde him vp & doun
 Til that his hed was of / or that he wiste 3748

¶ Nat oonly þat this world / had him in awe
 ffor lesynge of richesse / or libertee
 But made euery man / reneye his lawe
 Nabugodonosor / was god / seide he 3752
 Noon other god / shulde adhoured be
 Ageyns this hest / no wyght dar trespase
 Saue in Bethulya / a strong Citee
 where Eliachym / a Preest was / of þat place

¶ Et fecerunt filii
 Israel secundum
 quod constituerat
 eis sacerdos domi-
 ni Eliachim:

¶ But take kepe of the deth / of Oliferne
 A-mydd his oost / he dronke lay a nyght
 with-Inne his tent / large as is a berne
 And yet for al his pompe / & al his myght 3760
 Iudith a womman / as he lay vp-right
 Slepynge / his hed of smote / & from his tente
 fful pryuyly she stal / from euery wyght
 And with his hed / vn-to hire toun she wente 3764

[*Antiochus.*]

¶ what nedeth it / of king Anthiocus ¶ De Anthioco
 To telle / his heygh / real mageste illustri
 his heigh pride / his werkes *venimus*
 ffor swich a-nother was þere noon / as he 3768
 Rede which that he was / in Machabe
 And rede the proude / that he seide
 And why he fel / fro heigh prosperite
 And in an hil / how wrecchedly he deyde 3772

¶ fortune him hadde / enhaunced so in pride
 That verreyly / he wende he myghte atteyne
 Vn-to the sterres / vp-on euery syde
 And in balaunce weyghen / ech mountaigne 3776
 And alle the floodes / of the see / restreyn
 And goddes people / had he moost in hate
 Hem wolde he sleen / in turment and in payne
 wenyng þat god ne myghte / his pride abate 3780

- ¶ And for þat Nichanor / and Thimothe
 with Iewes were / venquysshed myghtily [leaf 184, back]
 Vn-to the Iewes / swich an hate had he
 That he bad / Greithe his Char / ful hastily 3784
 And swor and seide / ful dispitously
 Vn-to Ierusalem / he wolde eft sone
 To wreke his Ire on hit / ful crewelly
 But of his purpos / he was lette ful sone 3788
- ¶ God for his manace / *him* so sore smote
 With invisible wounde / ay incurable
 That in hise guttes / karf it so & bote
 That hise peynes / weren inportable 3792
 And certeynly the wrecche / was vnresonnable
 ffor many a mannes guttes / did he payne
 But from his purpos cursed / and dampnable
 ffor al his smert / he wolde *him* nat restreyne 3796
- ¶ But bad a-noon / apparailen his oost
 And sodeynly / or he was of it war
 God daunted al his pride / and al his boost
 ffor he sore fil / out of his Char 3800
 That it hise lymes / & his skin to-tar *.id est lacerauit.*
 So þat he neither / myght go ne ryde
 But in a Char / *men* a-boute *him* bar
 Al forbrused / bothe bak and syde 3804
- ¶ The wrecche of god / *him* smote so cruelly
 That thurgh his body / wykked wormes crepte
 And ther with al / he stank so horribly
 That noone of alle his meyne / þat *him* kepte 3808
 Wheither so he woke / or elles slepte
 Ne myght nought the stynk / of *him* / endure
 In this myschief / he wayled and eke wepte
 And knew god / lord / of euery creature 3812

¶ To al his oost / & to him self also
 fful wlatson was the stynk / of his careyne
 No man ne myght him bere / to ne froo
 And in this stynk / & this horrible peyne 3816
 he starf ful wrecchedly / in a Mounteigne
 Thus hath this robbour / & this homycide
 That many a man / made / to wepe & pleyne
 Swich gerdoun / as bilongeth vn-to pride 3820

[*Alexander the Great.*]

¶ The storie of Alexandre / is so comune ¶ De Alex-
 That euery wyght / þat hath discrecion andro.
 hath herd somewhat / or al / of his fortune
 This wyde world / as in conclusiō 3824
 he wan by strengthe / or for his heigh renoun
 They were glad / for pees / vn-to him sende
 The pride of man and beest / he leide a-doun [leaf 185]
 where so he come / vn-to the worldles ende 3828

¶ Compariōn / myght neuere yet be maked
 Bitwix him / and another Conquerour
 ffor al this world / for drede of him hath quaked
 he of knyghthode / and of fredome flour 3832
 ffortune him maked / the Eyr of hire honour
 Saue wyn & wommen / no thyng myght a-swage
 his heigh entent / in armes and labour
 So was he ful / of leonyn corage 3836

¶ what prys were it to him / though I ȝow tolde
 Of Darius / and an hundred thousand moo
 Of kynges / Princes / Dukes / Erles bolde
 which he conquered / & brought hem in-to woo 3840
 I seye / as fer / as man may ride or go
 The world was his / what shulde I more deuyse
 ffor though I wryte / or told ȝow euere moo
 Of his knyghthode / it might nat suffise 3844

¶ xij ȝer he regned / as seith Machabe
 Philippus sone / of Macedoyne he was
 That first was kyng / in Grece / the Contre
 O worthy gentil Alisandre / allas 3848
 That euere shulde fallen / swich a kas
 Empoyseuned / of thyne owen folk / þou were
 thy Sys fortune / hath turned in-to as
 And for the / ne wep she neuere / a teere 3852

¶ who shal me ȝeue teres / to compleyne
 The deth of gentillesse / & of fraunchise
 That al this world welded / in his demeyne
 And ȝet him thoughte / it myghte nat suffise 3856
 So ful was his corage / of hey emprise
 Allas who shal me helpe / to endyte
 ffalse fortune / & poyson to despise
 The which two / of al this woo / I wyte 3860

[*Julius Cæsar.*]

¶ By wysdom / manhed / and by gret labour ¶ De Iulio
 ffram humble bedde / to real magestee Cesare
 vp ros he / Iulius / the Conquerour
 That wan al thoccident / by lond and see 3864
 By strengthe of hond / or elles by tretee
 And vn-to Rome / made hem tributarie
 And sithe of Rome / the Emperour was he
 Til þat fortune / wex his aduersarie 3868

¶ O myghty Cesar / that in Thessalie
 Ageyns Pompeus / fader thyn in lawe [leaf 185, back]
 That of the Orient / had al the Chyualrie
 As fer as þat the day / bigynneth dawe 3872
 Thow thurgh thy knyghthode / hast hem take & slawe
 Saue fewe folk / that with Pompeus fledde
 Thurgh which þou puttest / al thorient in awe
 Thanke fortune / that so wel the spedde 3876

¶ But now a litel while / I wyl bywayle
 This Pompeus / this noble *gouvernour*
 Of Rome / which þat fley at this bataille
 I seye / oon of his men / a fals traitour 3880
 his hed of smot / to wynnem him fauour
 Of Iulius / and him the hed he brought
 Allas Pompeie / of thorient Conquerour
 That fortune / vn-to swich a fyn / the brought 3884

¶ To Rome a-geyn / repaireth Iulius
 with his triumphe / lauriat ful heye
 But on a tyme / Brutus Cassius
 That euere hadde / of his hey estat / envye 3888
 fful priuily / hath made / Conspiracie
 Ageyns this Iulius / in sotide wyse
 And cast the place / in which he shulde deye
 with boydekyns / as I shal þow deuysel 3892

¶ This Iulius / to the capitolie wente
 vp-on a day / as he was wont to gon
 And in the Capitolie / a-noon him hente
 This false Brutus / & hise othere foon 3896
 And stryked him / with Boydekyns / a-noon
 with many a wounde / & thus they lete him lye
 But neuere grunt he / at no stroke / but oon
 Or elles at two / but if his storie lye 3900

¶ So manly was this Iulius / of herte
 And so wel loued / estatly honeste
 That though hise dedly woundes / so sore smerte
 his mantel ouer hise hipes / caste he 3904
 ffor no man shulde sen / his pryuete
 And as he lay of deyinge / in a traunce
 And wist verreily / that ded was he
 Of honeste / þat had he / remembraunce 3908

¶ Lucan to the / this storie I recomende
 And to Sweton / and to valerius also
 That of the storie / wryten word and ende
 how þat theise grete / Conquerours two 3912
 ffortune was first frend / and sithe a foo [leaf 186]
 No man ne truste / vp-on hire fauour longe
 But haue hire in a-wayte / for euer mo
 wytnesse on alle / theise Conquerours stronge 3916

[*Cresus.*]

¶ This riche Cresus / whilom kyng of lyde ¶ Cresus
 Of whiche / Cresus Cirus / sore him drawe
 3et was he kaught / a-myddes al his pride
 And to be brent / men to the fyr him ladde 3920
 But such a reyn / down fro the walken shadde
 That it slow the fyr / & made to him escape
 But to be war / no grace 3et he hadde
 Til fortune / on the galwes / made him gape 3924

¶ Whan he eskaped was / he gan nat stynte
 ffor to begynne / a newe werre a-geyn
 he wende wel / for þat fortune him sente
 Swich hap / þat he eskaped thurgh the reyn 3928
 That of his foos / he myghte nat be slayn
 And eke a sweuene / vp-on a nyght he mette
 Of which he was so proud / & eke so fayn
 That in vengeaunce / he al his herte sette 3932

¶ Vp-on a tree he was / as þat him thoughte
 where Iupiter him wessh / bothe bak & syde
 And Phebus eke / a fair towayl him broughte
 To drye him with / & her-for wex his pride 3936
 And to his doughter / þat stod him beside
 which þat he knew / in hey science habounde
 he bad hire telle him / what it signyfiede
 And she his drem / bygan right thus expounde 3940

¶ The tree *quod* she / the galwes is to mene
 And Iuppiter bitokeneth / Snow & reyn
 And Phebus / *with* his towayle so clene
 Tho ben the Sonnes stremes / for to seyne 3944
 Thow shalt an-hanged be / fader certeyne
 Reyn shal the wasshe / & sonne shal the drye
 Thus warned him ful plat / & ful pleyne
 his doughter / which þat called was / Phanye 3948

¶ An-hanged was Cresus / the proude kyng
 His real trone / myght him nought a-vaille
 Tragedi es / noon other maner thyng
 Ne can in syngynge / crie ne bywaille 3952
 But for þat fortune / alday wol assaille
 with vnwar strok / the Regnes þat ben proude
 ffor whan men trosten hire / than wyl she faille 3955
 And keuere hire bright face / with a cloude [leaf 186, back] ¹

¶ Here endeth the Monkes Tale / de casibus
 virorum Illustrium²

[¹ In the MS. lines 3955 to 3952 follow here.]

[² This colophon and lines 3957, etc., come after line 3952 in the MS. at the foot of page 1 of leaf 187.]

Here bigynneth the Prologe of the Nonnes Prest / [lf. 187, bk.]

HOo quod the knyght / good sire no more of this
 That 3e han seid / is right I-now I-wys
 And mochel more / for litel heynesse
 Is right I-now / for mechil folk I gesse 3960
 I seye for me / it is a gret disese
 where as men han ben / in gret welthe & ese
 To heren of here sodeyn fal / allas
 And the contrarie is ioye / & gret solas 3964
 As whan a man hath ben / in poure estat
 And clymbeth vp / and wexeth fortunat
 And there abydeth / in prosperitee
 Swich thyng is gladsom / as it thynketh me 3968
 And of swich thyng / were goodly for to telle
 3a quod oure hoost / by seynt Poules belle
 3e seye right soth / this Monke he clappeth loude
 he spak how fortune / couered was with a cloude 3972
 I not neuere what / and als of a tragedie
 Right now 3e herde / and parde no remedie
 Is it / for to be-wayllen / ne compleyne
 That ^{id quod}pat is don / and als it is a peyne 3976
 As 3e han seide / to heere of heynesse
 Sire Monke no more of this / so god 3ow blisse
 3oure tale a-noyeth / al this compaignye
 Swich thyng is nat worth / a boterflye 3980
 ffor pere-Inne is ther¹ / no disporte ne game [1 ? MS. cher]
 wherfore sire Monke / o daun Piers by thy name
 I preye 3ow hertily / telle vs som-what elles
 ffor sikerly / nere clynkyng of 3oure belles 3984

That oon 3oure bridel hange / oon euery syde
 By heuene kyng / þat for vs alle dyde
 I schulde er this / haue fallen doun for slepe
 Al-though the slough / had neuere ben so depe 3988
 Thanne had 3oure tale / al ben tolde in veyn
 ffor certeynly / as þat theise Clerkes seyn
 where as a man / may haue noon audience
 Nat helpeth it / to tellen his sentence 3992
 And wel I woot / the substaunce is in me
 If any thyng / shal wel reported be
 Sire seye somewhat / of huntyng I 3ow preye
 ¶ Nay quod this Monke / I haue no lust to pleye 3996
 Now lat a-nother telle / as I haue tolde
 Thanne spak oure hoost / with rude speche & bolde
 And seide vn-to the Nonnes preest / a-noon <sup>[Dd. 4. 24 leaf
188 gone.]</sup>
 [Com] nere þou preest / com] hider þou sir Iohn <sup>[Egerton 2726,
on leaf 209]</sup>
 TeH vs soch thyng / as may our hertes glade 4001
 Be blythe / þough þou ride / vp-on] a lade /
 What þough thyn] hors / be both foule and lene
 Yf he woH serue the rek nat a bene/. 4004
 loke that thyn] hert be mery euermoo/
 Yis sir kot] he / yis hoost so mot I goo/
 But I be mery / I-wis I woH be blamed
 And right anoon] his tale he hath attamed 4008
 And þus he seid / vn-to vs euerychone
 This swete preest / this godely man sir Iohn

Here endeth the prologe of þe Nonnes preest/

and begynneth his tale of þe Cok and þe Hen [Eg. 2726, on
leaf 209]

A poure widowe / somdele stope in age /
 was whilom dwellyng in a narow cotage 4012
 Beside a grove stondyng / in a dale
 This widow / of which I tell you my tale
 Sen thilk day þat she was laft a wyf
 In pacience ledde a symple lyf 4016
 ffor litle was hir cateþ and hir rent
 By housbondry / of which as god hir sent
 She fonde hir self and eke doughtren two
 iij large sowes hade she / and no mo / 4020
 Thre keen / and eke a Shepe that hight Maþ [leaf 209, back]
 fuþ soty was hir boure / and eke hir haþ
 In which she ete / fuþ many a sklendre mele
 Of poynaunt sauce / knewe she neuer a dele / 4024
 No deyntee mosseþ / passed þurgh hir throte
 Hir diette was accordyng / to hir cote
 Replexion ne made hir neuer sike
 Attempre diet / was aþ hir phisike / 4028
 And exersice / and hertly suffisaunce/
 The goute letted hir nought for to daunce
 No wyn drank she / neither white ne rede/
 Ne apoplexie shent nat hir hede / * 4032
 hir borde was serued most / with white and blak
 Mylk / and broun brede / in which she fonde no lak
 Seynd Bacon and som tyme an eye or tweye
 ffor she was / as it were / a maner deye 4036
 A yerd she hade / enclosed aþ about
 with stykkes / and a drie dicke without
 In which she hade a Cok hight Chauntecleer
 In aþ þat lond / of crowyng / nas his peer 4040

[This page, Egerton 2726.]

His vois was merier / þan þe mery orgon
 On masdaies / þat in chirche goon
 wele sikerer was his crowyng in his logge
 Than is a klok / or ony Abbeyes orlogge 4044
 By nature he knewe ecch assencion
 Of the equynoxiaH / in þat toun
 ffor whan degrees .xv. were assended.
 Than crue he / þat it myght nat be amended 4048
 His combe / was redder / þan þe fyn coraH
 And bateld / as it were a CasteH waH
 His biH was blak / and as þe geet it shone
 like asure were his legges / and his tone 4052
 His nailes whitter þan þe lilly flour
 And like the burned gold was his colour
 This gentiH Cok / hade in his gouernaunce
 vij. hennes for to do aH his plesaunce 4056
 which weren his susters / and his paramours
 And wonder like to him / as of colours
 Of which / þe fairest hewed on hir throte
 Was cleped faire damyseH Partelote / 4060
 He fethered hir / an hundred tyme a day [leaf 210]
 And she hym pleseth / aH þat euer she may
 Curteys she was / discrete and debonair
 And compynable / and bare hir self so fair } [? *spurious*]
 Sen thilk day / þat she was .vij. nyght old
 That truely she hath / þe hert / in hoolde 4064
 Of Chauntecleer / loken in euery lyth
 He loued hir so / þat wele was hym þere-with/
 Bot soch a Ioye was it / to here hem syng
 whan þat þe bright son / gan to spryng * 4068
 In swete accorde / my lief is fair in lond
 ffor thilk tyme / as I have vnderstond
 Bestes and birdes / kouden speke and syng
 And so byfeH / that in a dawenyng 4072
 As Chauntecleer / amonges his wyfes aH
 Sat on his perche / þat was in þe haH
 And next hym sate / þis feir partelote
 This Chauntecleer gan grone in his throte / 4076
 [This page, Egerton 2726.]

As man þat is in dreme / drecched sore 4077
 And whan þat Partelote / þus herd hym rore /
 She was a-gaast and seid hert dere] [Egerton 2726 ends]
 what eyleth þow to grone / in this manere [Dd. 4. 24, leaf 189]
 ȝe ben a verrey slepere / fy for shame
 And he answerde / and seide thus / Madame
 I preye þow / that ȝe take it nat a grief
 By god me mette / I was in swich meschief 4084
 Right now / þat ȝet myn herte / is sore a-fright
 Now god quod he / my sweuene recche a-right
 And kepe my body / out of foule prisoun
 ¶ Me mette how that I romed / vp and down ¶ Dreem
 with-Inne oure ȝerd / where as I saugh a beest
 was lyke an Hound / & wolde han mad a-reest
 vp-on my body / and an had me deed
 his colour was bitwexe / ȝelew and reed 4092
 And tipped was his tail / & bothe hise Erys
 with blak / vnlike the remenaunt of hise heris
 his snoute was smal / with glowyng eyen tweye
 ȝet for his look / for fere al-moost I deye 4096
 This caused me / my gronyng doutelees
 ¶ A voy quod she / fy oon þow hertelees
 Allas quod she / for by þat god a-boue
 Now han ȝe loost myn herte / & al my loue 4100
 I can nough loue a Coward / by my feith
 ffor certes / what so any womman seith
 we alle desyren / if it myght be
 To han an housbonde / hardy wys & free 4104
 And secree / & no nygard / ne no fool
 Ne him þat is a-gast / of euery tool
 Ne noon auentour / by þat god a-boue
 how dursten ȝe for shame / seye to ȝoure loue 4108
 That any thyng / myght make þow a-ferd
 han ȝe no mannes herte / and han a berd
 Allas / and konne ȝe ben a-gast of sweuenys
 No thyng god wot / but vanytee in sweuene is 4112

[Part of this page, Egerton 2726.]

Sweuenes ben engendred / of replexiouns
And ofte of fume / and of complexiouns
Whan humours ben to habundaunt / in a wyght
Certes this drem / which 3e han met to-nyght 4116
Cometh of the gret / superfluytee
Of 3oure rede Colera / parde
which causeth folk / to dredyn in here dreemes
Of arwes and of fyr / with rede lemes 4120
Of rede beestes / that they wol hem byte
Of contekes and of waspes / grete and lyte [leaf 189, back]
Right as the humour / of malencolie
Causeth many a man / in sleep to crie 4124
ffor fere of Blake Beres / or Booles blake
Or elles blake deueles / þat wole hem take
Of othere humours / coude I telle also
That werken many a man / is sleep ful woo 4128
But I wol passe / as lightly as I can
lo Catoñ which / þat was so wys a man
Seide ne nat thus / ne do no fors of dremes
Now sire *quod* she / whan we flee fro theise bemes 4132
ffor goddes loue / as take som laxatyf
vp peril of my soule / and of my lyf
I counseil 3ow the beste / I wol nat lye
That bothe of colour / and of malencolie 4136
3e purge 3ow / and for 3e shuln nat tarie
Though in this toun / is noon Appotocarie
I shal my self / to herbes techen 3ow
That shal be for 3oure ese / & for 3oure prow 4140
And in oure 3erd / the Erbes shal I fynde
The which han / of here proprete / by kynde
To purgen 3ow bynethe / and eke a-boue
Sire forȝete nat this / for goddes loue 4144
3e ben ful colerik / of complexioun
war that the sonne / in his assencioun
Ne fynde 3ow nat / replet / of humours hote
And if it do / I dar wel leye a grote 4148

That 3e shuln han / a feure terciane
 Or an agu / which þat may be 3oure bane
 A day or two / 3e shuln han degestyues
 Of wormes / or 3e take 3oure laxatyues 4152
 Of lauriol / centaure / and fumetere
 Or elles of ellebor / that groweth there
 Of Catapuce / or of gait-Rys beries
 Of herbe yue / growyng in oure 3erd / þere merie is 4156
 Pikke hem right as they growe / and ete hem In
 Beth merie housbonde / for 3oure fader kyn
 Dredeth no dreem / I can sey 3ow no more
 ¶ Madame quod he / graund mercy of 3oure lore 4160
 But nathelees / as touchyng daun Catoun
 That hath of wysdom / swich a gret renoun
 Though þat he bad / no dremes for to drede
 By god men moun / in olde bookes rede 4164
 Of many a man / more of auctoritee
 Than euere Catoun / was / so moot I the [leaf 190]
 That al the reuers seyn / of his sentence
 And han wel founden / by experience 4168
 That dremes ben / significaciouns
 As wel of ioye / as tribulaciouns
 That folk enduren / in this lyf present
 There nedeth make of this / noon argument 4172
 The verray preeue / sheweth it in dede
 Oon of the grettest auctour / that men rede ¶ Tullius
 Seith thus / þat whilom tweye felawes wente
 On pilgrimage / in a ful good entente 4176
 And happed so / þat they cam in a toun
 where there was swich / a congregacioun
 Of peeples / and eke so streyt / of herbergage
 That they ne founde / as moche as a cotage 4180
 In which they myght / I-logged be
 wherfore they musten / of necessite
 As for þat nyght / departen compaignye
 And ech of hem gooth / to his hostelrie 4184

And took his loggyng / as it wolde falle
 That oon of hem was logged / in a stalle
 ffer in a 3erd / with Oxen of the plow
 That oper man was logged / wel y-now 4188
 As was his auenture / or his fortune
 That vs gouerneth / as in comune
 ¶ And so bifel / þat longe or it was day
 This man mette in his bed / þere as he lay 4192
 how þat his felawe / gan vp-oon him calle
 And seide allas / for in an Oxes stalle
 This nyght I shal be mordred / þere I lye
 Nowe helpe me dere brother / or I dye 4196
 In alle haste / come to me he seyde
 This man out of his sleep / for fere abreyde
 But whan þat he was wakned / of his sleep
 he turned him / & took of this no keep 4200
 him thought his dreem / nas but a vanytee
 Thus twyes in his sleep / dremed he
 And at the thridde tyme / 3et his felawe
 Cam as him þought / & seide / I am now slawe 4204
 Byholde my bloody woundes / depe & wyde
 Arys vp erly / in the morwe tyde
 And at the west gate / of the Toun quod he
 A carte ful of donge / þere shalt þou se 4208
 In which my body is hid / ful preuylly
 Do thilke carte aresten / boldly [leaf 190, back]
 My gold caused my mordre / soth to seyn
 And told him euery poynt / how he was slayn 4212
 with a ful pytous face / pale of hewe
 And trosteth wel / this dreem he fond ful trewe
 ffor oon the morwe / as sone as it was day
 To his felawes In / he took his way 4216
 And whan þat he cam / to this Oxes stalle
 After his felawe / he bygan to calle
 The hostiler answered him / a-noon
 And seide sire / 3oure felawe is a-gon 4220

As sone as day / he went out of the Toun
 This man gan fallen / in suspeccioun
 Remembryng on hise dreemes / þat he mette
 And forth he gooth / no lengere wold he lette 4224
 vn-to the west gate of the toun / and fond
 A dong cart / went for to donge lond
 That was arrayed / in the same wyse
 As ȝe han herd / the dede man deuyse 4228
 And with an hardy herte / he gan to crie
 vengiaunce and iustice / of this felonye
 My felawe murdred is / this same nyght
 And in this Carte he lith / gapyng vp-right 4232
 I crie out on the Ministres / quod he
 That shulden kepe & reule / this Citee
 Harrow allas / heere lith my felawe slayn
 what shulde I more / vn-to this tale seyn 4236
 The peeple out stirte / & cast the cart to grounde
 And in the myddel of the donge / they founde
 The dede man / þat murdrid was al newe
 ¶ O blisful god / þat art so iust and trewe 4240
 loo how þat þou bywreyest / murdre alway
 Murdre wol out / that se we day by day
 Murdre is so wlatson / & abhomynable
 To god / that it so iust and resonable 4244
 That he ne wol nat suffre it / heled be
 Though it abyde / a ȝer or two or three
 Murdre wol out / this is my conclusioun
 And right a-noon / Mynistres of the toun 4248
 hant hent the Carter / and so sore him pyned
 And eke the Hosteler / so sore engyned
 That þei be-knew / here wykkesnesse a-noon
 And were an-hangid / by the nekke boon 4252
 Heere moun men se / that dreemes be to drede [leaf 191]
 And certes in the same book / I rede
 Right in the next chapitre / after this
 I gabbe nat / so haue I ioye or blys 4256

¶ Two men / þat wolde han passed ouer the see
 ffor certeyn cause / in-to fer contree
 If þat the wynd / ne had be contrarie
 That made hem in a Citee / for to tarie 4260
 That stood ful merye / vp-oon an hauene syde
 But on a day / a-geyn the Eue tyde
 The wynd gan chaunge / & blew right as hem leste
 Iolyf and glad / they went vn-to here reste 4264
 And casten hem ful erly / for to seyle
 But to that oo man / fel in gret merueille
 ¶ That oon of hem / in slepynge as he lay
 him mette a wonder dreem / a-geyn the day 4268
 him þought a man stood / by his beddes syde
 And him comaunded / that he shulde a-byde
 And seide him thus / if þou to-morwe wende
 Thow shalt be dreynt / my tale is at an ende 4272
 he wook & told his felawe / what he mette
 And preyed him / his viage to lette
 As for that day / he preyed him to abyde
 his felawe that lay / by his beddes syde 4276
 Gan for to laughē / & skorned him ful faste
 No dreem quod he / may so myn herte agaste
 That I wol lette / for to do myne thynges
 I sette nat a strawe / by my dreynynges 4280
 ffor sweuenes ben but vanitees / & iapes
 Men dreme alday / of Oules & of Apes
 And eke of many a mase / ther-with-al
 Men dreme of thyng / þat neuere was ne shal 4284
 But sithe I se / þat þou wolt heere abide
 And thus forsleuthen / wilfully thy tyde
 God woot it reweth me / and haue good day
 And thus he took his leue / & went his way 4288
 But or that he / had half his cours I-seyled
 Noot I nat why / ne what meschaunce it eyled
 But casuely / the shippes bottum rente
 And ship & man / vnder the water wente 4292

In sight of othere shippes / it by-syde
 That *with* hem seyled / at the same tyde
 And *perfor* / faire Partelote so deere 4295
 By swiche ensamples olde / maist þou leere [leaf 191, back]
 That noman shulde be / to rechelees
 Of dreemes / for I sey the doutelees
 That many a dreeme / ful sore is for to drede
 ¶ loo in the lyf of seynt Kenhelm / I rede ¶ De Rege
 That was kenulphus sone / the noble kyng Kenulpho
 Of Mertenrike / how kenelm mette a thyng
 A lite or he was mordred / on the day
 his mordre / in his auysioñ he say 4304
 his Norice / *him* expounded euerydel
 his sweuene / & bad *him* for to kepe *him* wel
 ffro tresoun / but he nas but seüene 3er old
 And *perfore* / litel tale hath he told 4308
 Of any dream / so holy was his herte
 By god I hadde leuere / than my sherte
 That 3e had red his legende / as haue I
 Dame Partelote / I seye 3ow trewely 4312
 Macrobeus / that wryt the auysiouñ
 In Affrike / of the worthy Cipiouñ
 Affermeth dreemes / & seith þat they ben
 Warnyng of thynges / that men after sen 4316
 ¶ And *forþermore* / I preye 3ow loketh wel
 In the olde testament / of Danyel
 If he helde dreemes / any vanytee
 ¶ Rede eke of Ioseph / & þere shulñ 3e see 4320
 where dreemes ben somtyme / I seye nat alle
 warnyng of thynges / þat shulñ after falle
 loke of Egipte / the kyng Daun pharaoo
 his Bakere / and his Boteler also 4324
 wher they ne felt / noon effecte in Dreemes
 who so wol seke actes / of sondry Remes
 May rede of Dreemes / many a wondir thyng
 lo Cresus / which þat was / of lyde kyng 4328

Mette he nat / that he sat vp-oon a tree
 which signyfyed / he shulde an-hanged be
 ¶ lo heere Andremacha / Ectoris wyf
 That day þat Ector / shulde lese his lif 4332
 She dreemed / on the same nyght byforñ
 how þat the lyf of Ector / shulde be lorn
 If thilke day he went / in-to bataille
 She warned him / but it myght nat a-vaille 4336
 he went for to fight / nathelees *
 But he was slayn a-noon of Achilles
 But thilke tale / is al to long to telle 4339
 And eke it is ny day / I may nat dwelle [leaf 192]
 Shortly I seye / as for conclusioñ
 That I shal han / of this auisioun
 Aduersitee / and I seye forthermoore
 That I ne telle / of laxatyues no store 4344
 ffor they ben venemous / I woot it wel
 I hem deffye / I loue hem neuere a del
 ¶ Now late vs speke of myrthe / & sthynte al this
 Madame Partelote / so haue I blis 4348
 Of oo thyng / god hath sent me / large grace
 ffor whan I se the beaute / of þoure face
 þe ben so scarlet reed / a-boute þoure eyen
 It maketh al my drede / for to dyen 4352
 [For as siker / as In principio (Egerton 2726, on lf. 213,
 bk. Not in Dd. 4. 24.)]
 Mulier est Hominis confusio
 Madame þe sentence of þis latyn) is
 womman is aH my Ioye / and blis] * 4356
 And whan I fele a-nyght / þoure softe syde
 Al be it / that I may nat / on þow ryde
 ffor þat oure perche / is maad so narwe allas
 I am so ful of ioye / and of solas 4360
 That I deffye / bothe sweuene and dream
 And with that word / he fley down fro the beem
 ffor it was day / and eke his hennes alle
 And with a chukke / he gan hem for to calle 4364

ffor he had founde a corn / lay in the 3erd
 Real he was / he was no more a-ferd
 he fethered Pertelote / twenty tyme
 And tradde hire eke / as oft / er it was *prime* 4368
 he loketh as it were / a grym leoun
 And on his toos / he rometh vp & down
 him deyned nat to sette / his foot to grounde
 And chukket̃ / whan he hath / a corn I-founde 4372
 And to him rennen thanne / his wyues alle
 Thus real / as a prince is / in his halle
 leue I this Chaunteclere / in his pasture
 And after wol I telle / his auenture 4376
 ¶ Whan þat the monthe / in which the world bygan ¶ *Nota*
 That highte Marche / whan god first maked man
 was complet / and I-passed were also 4379
 Syn March bygan / thretty dayes & two *id est secundo die*
 Bifel that Chauntecler / in al his pride ¶ *Maii*
 his wyues seuene / walking him beside
 Caste vp his eyen / to the bright Sonne
 That in the signe of Taurus / hadde ronne 4384
 Twenty degrees and oon / and somewhat more
 he knew by kynde / and by noon oþer loore
 That it was *prime* / and krew with blisful steuene [lf. 192, bk.]
 The sonne he seide / is clomben vp on heuene 4388
id est .xl
 ffourty degrees and oon / and more I-wys
 Madame Pertelote / my worldlis blys
 herkeneth theise blisful bryddes / how they synge
 And se the fresshe floures / how they sprynge 4392
 fful is myn herte / of reuel and solas
 But sodeynly him fel / a sorweful caas
 ffor euere the lattere ende / of ioye / is woo ¶ *Nota Salamon*
 God woot þat worldly ioye / is sone a-go 4396
 And if a Rethor / coude faire endite
 he in a cronycle sauffy / myght it wryte
 As for a souereyn / notabilitee
 Now euery wys man / lat him herkne me 4400

This storie is also trewe / I vndertake
 As is the book / of launcelot de lake
 That wommen holde / in ful gret reuerence
 Now wol I turne ageyn / to my sentence 4404
 ¶ A Colfox ful of sly iniquytee
 That in the groue had woned / 3eres three
 By hey ymaginaciō / fore-cast
 The same nyght / thurgh-out the hegges brast 4408
 In-to the 3erd / there Chaunteclere the faire
 was wont / and eke his wyues to repaire
 And in a bed of wortes / stille he lay
 Til it was passed / vnderne of the day 4412
 waytyng his tyme / on Chauntecleer to falle
 As gladly doon / theise homycides alle
 That in a-wayt liggen / to murdre men
 O false mordroure / liggyng in thy den 4416
 O new scaryot / newe Gaenyloir
 ffals dissimilour / o greek Synoir
 That broughtest Troye / al vtterly to sorwe
 O Chaunteclere / accursed be the morwe 4420
 That þou in-to þat 3erd / flaugh / fro the beemes
 Thow were ful wel I-warned / by thy dreemes
 That thilke day / was perilous to thee
 But what þat god for-woot / mot nedes bee 4424
 After the opynyoun / of certeyn clerkes
 wytnesse oon him / þat any parfyte Clerk is
 That in Scole / is gret altricacioun
 In this matere / and gret disputisioun 4428
 And hath ben / of an hundred thousand men
 But I ne kan nat / bulte it to the bren [leaf 193]
 As can the holy Doctour / Augustyn
 Or Boyce / or the Bysshop Bradwardyn 4432
 wheither þat goddis worthy / fore-wetyng
 Streyneth me needly / for to doon a thyng
 Needly / clepe I / symple necessitee
 Or ellis if free choise / be grauntid me 4436

To doo þat same thyng / or do it nought
 Though god forn-woot it / or þat it was wrought
 Or if his wityng / streyneth neuere a del
 But by necessite / condicionel 4440
 I wole nat han to done / of swich matere
 My tale is of the Cok / as ȝe may heere
 That took his counseil / of his wyf / with sorwe
 To walken in the ȝerd / vp-oon þat morwe 4444
 That he had mette þat dreem / þat I ȝow tolde
 Wommens counseils / ben ful often colde
 Wommannes counseil / brought vs first to woo
 And made Adam / fro Paradys to goo 4448
 There as he was ful merie / & wel at ese
 But for I not to whom / it myght displese
 If I counseil of wommen / wolde blame
 Passe ouer / for I seide it in my game 4452
 Rede auctoures / ther they trete of swich matere
 And what they seyn of wommen / ȝe moun heere
 Theise ben the Cokkes wordes / & nat myne
 I kan noon harm / on no womman deuyne 4456
 ¶ ffaire in the sond / to bathe myrily
 lith Pertelote / and hire sustres by
 Ageyne the sonne / and Chauntecler so free
 Sang meriere / than the Mermayde in the see 4460
 ffor Phisiologus / seith sikirly
 how þat they syngen wel / and merily
 ¶ And so bifel / as þat he cast his eye
 A-mong the wortes / on a boterflye 4464
 he was war of this fox / þat lay ful lowe
 No thyng / ne liste him thanne / for to crowe
 But cried a-noon / Kok / Cok / & vp he stirte
 As man þat was affraied / in his herte 4468
 ffor naturely / a beest desireth flee
 ffrom his contrarie / if þat he may it se
 Though he neuere erst / had seen it / with his eye
 This Chauntecleer / whan he gan him espye 4472

He wolde han fled / but that the fox a-noon [leaf 193, back]
 Seide / gentil sire allas / whider wol 3e goon
 Be 3e affrayed of me / that am 3oure freend
 Now certes / I were worse than a feend 4476
 If I to 3ow wolde harm / or vylanye
 I nam nat come / 3oure counseil for to espie
 But trewely the cause / of my comyng
 was oonly for to herken / how þat 3e syng 4480
 ffor trewely 3e han / as merie a steuene
 As any Aungel hath / þat is in heuene
 Ther-with 3e han in Musyke / more felynge
 Than had Boice / or any þat can synge 4484
 My lord 3oure fader / god his soule blisse
 And eke 3oure moder / of hire gentillesse
 han in myn hous I-ben / to my gret ese
 And certes sire / ful fayn wolde I 3ow plesse 4488
 But for men speke of syngyng / I wol seye
 So mote I brouke wel / myne eyen tweye
 Saue 3e / I ne herd neuere / man so synge
 As dede 3oure fader / in the morwenyng 4492
 Certes it was of herte / al that he song
 And for to make his voys / the more strong
 he wolde so payne him / þat with bothe hise eyen
 he muste wynke / so loude he wolde cryen 4496
 And stonden on his tippton / ther-with-al
 And strecche forth his nekke / long & smal
 And eke he was / of swich discrecioun
 That þere nas noman / in no regioun 4500
 That him in song or wysdam / myghȝte passe
 I haue wel red / in Daun Burnel the Asse
 Among his vers / how þat þere was a Cok
 That for a Preestes sone / 3af him a knok 4504
 Vp-on his leg / whil he was 3ong & nyce
 He made him for to lese / his benefice
 But certyn þere is / no comparisoun
 Betwix the wysdom / & discrecioun 4508

Of 3oure fader / and of his subtilitee
 Now syngeth sire / for seynt Charitee
 ¶ lat se / kan 3e 3oure fader countrefete
 This Chauntecler / his wenges gan to bete 4512
 As man þat coude / his treson nat espie
 So was he rauysshed / with his flaterie
 Allas 3e lordes / many a fals flaterour
 Is in 3our court / and many a losengeour [leaf 194] 4516
 That plesen 3ow wel more / be my feith
 Than he that soothfastnesse / vn-to 3ow seith
 Redeth Ecclesiast / of flaterie
 Beth war 3e lordes / of here trecherie 4520
 ¶ This Chauntecler stod hye / vp-oon his toos
 Strecchyng his nekke / & held hise eyen cloos
 And gan to crowe loude / for the nones
 And daun Russel the fox / stirt vp at ones 4524
 And by the gargat / hente Chauntecler
 And on his bak / vn-to the wode him beer
 ffor 3et ne was þere no man / þat him sewid
 O destynce / þat may nat ben eschewed 4528
 Allas that Chauntecler / fley fro the beemes
 Allas his wyf / ne roughete nat / of dreemes
 And on a friday / fel al this meschaunce
 ¶ O venus / þat art goddessse of plesaunce 4532
 Syn þat thyn seruauant / was this Chauntecleer
 And in thy seruyce / dyd al his power
 More for delyt / than world to multiplie
 Why woltow suffre him / on thy day to dye 4536
 ¶ O Gaufreed / deere Maister souereyn
 That whan thy worthy kyng / Richard was slayn
 with shot compleynedest / his deeth so sore
 why ne had I now / thy science & thy lore 4540
 The friday for to chide / as deden 3e
 ffor on a friday soothly / slayn was he
 Than wolde I shewe how / þat I coude pleyne
 ffor Chauntecleres drede / & for his peyne 4544

Certes swich cry / ne lamentaciō
 was neuere of ladies mad / whan ylioñ
 was wonne / & Pirrus with his streite swerd
 whan he had hente / kyng Priamus by the berd 4548
 And slayn him / as seith vs Eneydes
 As maden alle the hennes / in the cloos
 whan they had seyn / of Chauntecleer the sighte
 But souereynly / Dame Pertelote shrigh̃te 4552
 fful loudere / than dede / hasdrubales wyf
 whan þat hire housbonde / hadde I-lost his lyf
 And þat the Romaynes / hadden brent Cartage
 She was so ful of turment / and of rage 4556
 That wilfully / in-to the fyr she stirte
 And brent hire seluen / with a stedfast herte
 ¶ O wooful hennes / right so cryden 3e [leaf 194, back]
 As whan þat Nero / brente the Citee 4560
 Of Rome / criden Senatoures wyues
 ffor þat here housbondes / losten alle here lyues
 with-outen gilt / this Nero hath hem slayn
 ¶ Now wol I turne / vn-to my tale a-geyn 4564
 The sely wydewe / and eke hire doughtren two
 herden theise hennes crie / and maken woo
 And out at the dores / stirten they a-noon
 And seye the fox / to-ward the groue goon 4568
 And bar vp-on his bak / the Cok a-way
 And criden out harrowe / & weylaway
 ha ha the fox / and after him they ran
 And eke with stauēs / many a-nother man 4572
 Ran Colle oure dogge / and Talbot & gerland
 And Malkyn with a distaf / in hire hand
 Ran kow and kalf / and eke the verray hogges
 So feered for the berkyng / of the dogges 4576
 And showtyng of the men / and wommen eke
 They ronue so / hem thought here hertes breke
 They 3elleden as fendes / don in helle
 The Dokes criden / as men wolde hem quelle 4580

The Gees for fere / flowen ouer the trees
 Out of the hyue / kom the swarme of bees
 So hidous was the noise / A benedicitee
 Certes he Iakke straw / & his meyne 4584
 Ne maden neuere shoutes / half so shille
 whan þat they wolden / any flemmyng kylle
 As thilke day was maad / vp-on the fox
 Of Bras they broughten beemes / & of Box 4588
 Of horn / of Boon / in which they blew & pouped
 And þere-with-al / they shrykeden & they houped
 It semed / as that heuene shulde falle
 Now goode men I prey 3ow / herkeneth alle 4592
 lo how fortune / turneth sodeynly
 The hope & pride eke / of hire enemy
 This Cok þat lay / vp-on the foxes bak
 In al his drede / vn-to the fox he spak 4596
 And seide sire / if I were as 3e
 3et wolde I seyn / as wys god helpe me
 Turneth a-geyn / 3e proude Cherles alle
 A verrey pestilence / vp-on 3ow falle 4600
 Now I am comen vn-to the wodes syde
 Maugree 3oure hed / the Cook shal heere abide
 I wol him ete in feith / and that a-noon
 The fox answered / in feith it shal be doon [leaf 195] 4604
 And as he spak þat word / al sodeynly
 The Cok brak from his mouth / delyuerly
 And hye vp-on a tree / he flaw a-noon
 And whan the fox saw / þat the Cok was gon 4608
 Allas quod he / o chaunteclere allas
 I haue to 3ow quod he / I-don trespas
 In as meche / as I maked 3ow afferd
 whan I 3ow hente / & brought in-to this 3erd 4612
 But sithe I dede it / in no wykke entente
 Come down / & I shal telle 3ow what I mente
 I shal sey soth to 3ow / god helpe me so
 Nay / thanne quod he / I shrewe vs bothe two 4616

And first I shrewe my self / bothe blode & bones
 If þou begile me / oftere than ones
 Thow shalt no more / thurgh thy flaterie
 Do me to synge / & wynke with myn eye 4620
 ffor he þat wynketh / whan he shulde see
 Al wilfully / god lat him neuere thee
 Nay quod the fox / but god ȝeue him meschaunce
 That is so vndiscret / of gouernaunce 4624
 That iangleth / whan he shulde holde his pees
 lo which it is / for to be rechelees
 And necligent / and troste on flaterie
 But ȝe þat holden this tale / of folie 4628
 As of a fox / or of a Cok / or hen
 Taketh the moralitee / goode men
 ffor seynt Poule seith / þat al þat wryten is
 To oure doctrine / it is I-wryte I-wys 4632
 Taketh the fruyt / & lat the chaf be stille
 Now goode god / if þat it be thy wylle
 As seith my lord / so make vs alle goode men ¶ Kantuar'
 An brynge vs to his blisse / Amen 4636

Sire Nonnes Preest / oure hoost seide a-noon
 I-blissed be thy breche / & euery ston
 This was a murie tale / of Chauntecleer
 But by my trouthe / if þou were seculer 4640
 Thow woldest ben a tredfoul / a-right
 ffor if þou haue corage / as þou hast myghȝt
 The were nede of hennes / as I wene
 3a / moo than seuen tymes / seuentene 4644
 Se which braunes / hath this gentil Preest [leaf 195, back]
 So gret a nekke / & swich a large breest
 he loketh as a Sperhauke / with hise eyen
 him nedeth nat / his colour for to dyghen 4648
 with brasile / ne with greyn of Portyngale
 Now sire / faire falle 3ow / for 3oure tale
 And after that / he with ful merie chere
 Seide vn-to a nother / as 3e shuln heere 4652
 Heere endeth the Tale of the Nonnes Preest /

GROUP G. FRAGMENT VIII.

§ 1. THE SECOND NUN'S TALE.

[THE PROEM.]

& bigynneth the

Secund Nonnes Tale of Seynt Cecile / with-oute a
Prologe :

[on leaf 195, back]

(1)

THe ministre / and the Norice vn-to vices 1
 which þat men clepen / in Engliſſh / ydelnesse
 That porter at the gate is / of delices
 To eschuen / & by hire contrarie / hire oppresse
 That is to seyn / by leueful bysinesse 5
 Wel oughȝte we / to don al oure entente
 leest þat the fend / thurgh ydelnesse vs hente 7

(2)

¶ ffor he þat with his thousand cordes / slye 8
 Continuely vs wayteth / to biclappe
 whan he may man / in ydelnesse espie
 he can so lightly / cacche him in his trappe
 Til þat a man be hent / right by the lappe 12
 he nys nat war / the fend hath him in honde
 wel oughȝte vs werche / & ydelnesse with-stonde 14

(3)

¶ And though men dradden / neuere for to dye 15
 3et se men wel / by resōn doutelees [leaf 196]
 That ydelnesse is roten / slogardrye
 Of which þere neuere cometh / no good ne encrees
 And syn that slouth / hire holdeth in a lees 19
 Oonly for to slepe / and ete and drynke
 And to deuouren / al þat othere swynke 21

(4)

¶ And for to putte vs / from swich ydelnesse	22
That cause is / of so gret confusioñ	
I haue heere doon / my feithful bysynesse	
After the legende / in translacioñ	
Right of thy glorious lyf / and passioñ	26
Thow with thy gerland / wrought of Rose & lilie	
The mene I / mayde & martir / seynt Cecilie	28

(5)

¶ And þou that flour / of virgines art alle	¶ Inuocacio ad Marian	
Of whom þat Bernard / list so wel to wryte		
To the / at my bygynnyng / I first calle		
Thow confort of vs wrecches / do me endite		
Thy maydenes deth / þat wan thurgh hire merite		33
The eternal lyf / and ouer the fend victorie		
As man may after reden / in hire storie		35

(6)

¶ Thow mayde & moder / doughter of thy sone	36
Thow welle of mercy / synful soules cure	
In whom / þat god of bountee / chees to wone	
Thow humble & heygh / ouer euery creature	
Thow nobledest so ferforth / oure nature	40
That no disdeyn / the makere hadde of kynde	
his sone in blood & flessch / to clothe & wynde	42

(7)

¶ with-Inne the cloistre blisful / of thy sydes	43
Took mannes shap / the eternal loue & pees	
That of the Tryne compas / lord and gyde is	
whom erthe and see / & heuene / out of relees	
Ay heryen / and þou virgine wemmelees	47
Baar of thy body / & dwelledest mayde pure	
The creatour / of euery creature	49

(8)

¶ Assembled is / in the magnificence	50
with mercy / goodnesse / & swich pitee	
That þou þat art the Sonne / of excellence	
Nat oonly helpest hem / þat preyen the	
But ofte tyme / of thy benignytee	54
fful freely / er that men / thyn helpe byseche	
Thow goost biforn / and art here lyues leche	56

(9)

¶ Now helpe / þou meke & blisful / faire mayde	57
Me flemed wrecche / in this desert of galle	[leaf 196, back]
Thynke on the womman Cananee / that seide	
That whelpes eten / somme / of the crommes alle	
That from hire lordes table / ben I-falle	61
And though that I / vnworthy / sone of Eue	
Be synful / 3et accepte my byleue	63

(10)

¶ And for þat feith / is deth / with-uten werkes	64
So for to werkyn / 3eue me wyt & space	
That I be quyt from thens / þat moost derk is	
O þou that art so fair / and ful of grace	
Be myn aduocate / in that heigh place	68
There as with-uten ende / is songe Osanne	
Thow Cristes moder / doughter deere of Anne	70

(11)

¶ And of thy light / my soule in prison lighte	71
That troubled is / by the cogitacioñ	
Of my body / and also by the wighte	
Of erthely lust / and fals affeccioñ	
O hauene of refuyt / o sauacioñ	75
Of hem / þat ben in sorwe / & in distresse	
Now helpe / for to my werke / I wol me dresse	77

(12)

¶ 3et preye I 3ow / that reden that I wryte	78
fforzeue me / that I do no diligence	
This ilke storie / subtilly to endite	
ffor bothe haue I / the wordes & sentence	
Of him / that at the seyntes reuerence	82
The storie wrot / and folwen hire legende	
And preye 3ow / þat 3e wole my werk amende	84

(13) [*THE TALE.*]

¶ ffirst wolde I 3ow / the name of Seynt Cecelie	¶ Interpretacio nominis Cecilie quam ponit frater Iacobus Ianuensis in legenda aurea :
Expoune / as men moun in hire storie se	
It is to seyn on englissh / heuenes lilie	
ffor pure chastnesse / of virginite	
Or for she whitenesse hadde / of honestee	89
And grene of conscience / and of good fame	
The swote sauour / lilie was hire name	91

(14)

¶ Or Cecile is to sayn / the weye to blynde	92
ffor she ensaumple was / by good techynge	
Or ellis Cecile / as I wretyn fynde	
Is ioyned / by a maner / conioynyng	
Of heuene and lia / and here in figuryng	96
The heuene is set / for thought of holynesse	
And lia / for hire lastyng bysynesse	98

(15)

¶ Cecile / may eke be seid / in this manere	99
wantyng of blyndnesse / for hire grete light	
Of sapience / and for hire thewes clere	[leaf 197]
Or ellis lo / this mrydenes name bright	
Of heuene and leos / cometh / for which by right	103
Men myghte hire wel / the heuene of people calle	
Ensample of good / and wyse werkes alle	105

(16)

¶ ffor leos peeple / in englissh is to seye	106
And right as men mouñ / in the heuene se	
The Sonne & Moone / and sterres euery weye	
Right so / men goostly / in this mayden free	
Seyen of feith / the magnanymytee	110
And eke the clernessee / hol of sapience	
And sondry werkes / brighte of excellence	112

(17)

¶ And right so / as theise philosophres wryte	113
That heuene is swift / & round / & eke brennynge	
Right so was faire Cecile / the white	
fful swift & bysy / euere in good werkyng	
And round and hool / in good perseuerynge	117
And brennyng euere / in Charite ful brighte	
Now haue I ȝow declared / what she highte	119

(18)

¶ This mayden bright / Cecile / as hire lif seith was come of Romayns / & of noble kynde And from hire Cradel / vp-fostred in the feith Of Crist / and bar his gospel in hire mynde She neuer cessed / as I wryten fynde Of hire preyere / and god to loue & drede Bysekyng him to kepe / hire maydenhede	124 126	¶ Gregorius in registra- tro libro 10 / ad Eulogium patriar- cham scribit ludi- camus pretereā / quia grauem hic interpretum diffi- cultatem patimur dum enim non sunt qui sensum de sen- su exprimant set transferre semper verborum proprie- tatem volunt / om- nem dictorum sen- sum confundunt &c'.
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(19)

¶ And whan this mayden shulde / vn-to a man	127
I-wedded be / that was ful ȝonge of age	
which þat I-cleped was / valerian	
And day was comen / of hire mariage	
She ful deuout and humble / in hire corage	131
vnder hire robe of gold / þat sat ful faire	
had next hire flessch / I-clad hire in an hayre	133

(20)

¶ And whil þat the Orgenes / maden melodye 134
 To god allone / in hire herte thus song she
 O lord my soule / and eke my body gye
 vnwemmed / lest þat I confounded be
 And for his loue / þat deyde vp-on the tree 138
 Euery secunde / & thridde day she faste
 Ay biddyng / in hire orisouns ful faste 140

(21)

¶ The nyght cam / & to bedde must she goon 141
 with hire housbonde / as ofte is the manere
 And pryuely / to him / she seide a-noon
 O swete / and wel biloued / spouse deere [leaf 197, back]
 There is a counseil / & 3e wolde it heere 145
 which þat right fayn / I wolde vn-to 3ow seye
 So that 3e swere / 3e shuln it nat biwreye 147

(22)

¶ Valerian gan faste / vn-to hire swere 148
 That for no caas / ne thyng þat myghite be
 He shulde neuere moo / bywreyen hire
 And thamne at erst / to him seide she
 I haue an Aungel / which þat loueth me 152
 That with gret loue / where so I wake or slepe
 Is redy ay / my body for to kepe 154

(23)

¶ And if that he may felen / out of drede 155
 That 3e me touche / or loue in vileynye
 he right a-non / wol sleen 3ow with the dede
 And in 3oure 3outhes / thus 3e shulden dye
 And if that 3e / in clene loue me gye 159
 He wol 3ow loue as me / for 3oure clennesses
 And shewe to 3ow his ioie / & his brightnesse 161

(24)

¶ This valerian / corrected as god wolde	162
Answerde ageyn / if I shal trosten the	
lat me that Aungel seen / & him biholde	
And if that it / a verray Aungel be	
Than wol I doon / as þou hast preyed me	166
And if þou loue / a-nother man forsothe	
Right with this swerd / than wol I slee þow bothe	168

(25)

¶ Cecile answerde a-noon / right in this wyse	169
If that þow list / the Aungel shuln 3e se	
So that 3e trowe on Crist / & þow baptize	
Goth forth / to via apia / quod she	
That fro this toun / ne stant but myles three	173
And to the pouere folkes / þat there dwellen	
Sey hem right / as that I shall þow tellen	175

(26)

¶ Tolle hem that I Cecile / þow to hem sent	176
To shewen þow / the goode vrbā the olde	
ffor secree nedes / and for good entente	
And whan þat 3e / seynt vrbā han biholde	
Telle him tho wordes / which I to þow tolde	180
And whan that he / hath purged þow fro synne	
Than shuln 3e sen þat Aungel / er we twynne	182

(27)

¶ This valerian / is to the place goon	183
And right as he was taught / by hys lernynge	
he fond this holy vrbā / a-noon	
A-mong the seyntes buriels / ^{<i>id est latitantem</i>} lotynge	
And he a-noon / with-uten tariynge	187
Dide his message / and whan that he it tolde	[leaf 198]
vrbā for ioye / his handes gan vp holde	189

(28)

¶ The teeres from his eyen / leet he falle	190
Almyghty lord / o Ihesu Crist quod he	
Sowere of chast counseil / hierde of vs alle	
The fruyt of thilke seed / of Chastitee	
That þou hast sowe in Cecile / take to the	194
lo lyke a bisy bee / with-oute gyle	
The seruyth ay / thyn owen thral Cecile	196

(29)

¶ ffor thilke spouse / that she tok but now	197
fful lyke a fiers leoñ / she sendith heere	
As meke / as euere was any lamb to þow	
And with þat word / a-noon there gan appere	
An olde man / clad in white clothes clere	201
That hadde a book / with lettre of gold in honde	
And gan biforn Valerian / to stonde	203

(30)

¶ Valerian as ded / fel doun for drede	204
whan he him say / & he vp hente him tho	
And oon his book / right thus he gan to rede	
O lord / of o feith / o god / with-oute moo	
O cristendom / and fader of alle also	208
Abouen alle / & ouer alle / euery where	
Theise wordes / alle with gold / I-wretyn were	210

(31)

¶ whan this was red / than seide this olde man	211
leeuest þou this thyng or no / sey ȝa or nay	
I leue alle thyng / quod valerian	
ffor sother thyng than this / I dar wel say	
vnder the heuene / no wyght thynke may	215
Tho vanysshed this olde man / he nyste where	
And Pope vrbān / him cristened right there	217

(32)

¶ Valerian goth hoom / and fynt Cicilie	218
with-Inne his Chaumbre with an Aungel stond	
This Aungel hadde of Roses / and of lilie	
Corounes two / the which he bar in honde	
And first to Cecile / as I vnderstonde	222
he 3af that oon / and after gan he take	
That other / to valerian hire make	224

(33)

¶ with body clene / and with vnwemmed thought	225
kepeth ay wel / theise corones quod he	
fro Paradys to 3ow / haue I hem brought	
Ne neuere moo / ne shuln they roten be	
Ne lese here swote sauour / trusteth me	229
Ne neuere wyght / shal sen hem with his eye	[leaf 198, back]
But he be chaast / and hate vylenye	231

(34)

¶ And thow valerian / for thow so sone	232
Assentedest / to good counseil also	
Sey what the list / & þou shalt han thy boone	
I haue a brother / quod valerian tho	
That in this world / I loue no man so	236
I preye 3ow / þat my brother may haue grace	
To knowe the trouth / as I do in this place	238

(35)

¶ The Aungel seide / god liketh thy requeste	239
And bothe with the palme / of martirdoom	
3e shuln come / vn-to his blisful reste	
And with that word / Tiburce his brother coom	
And whan that he / the sauour vndernoon	243
which that the Rooses / & the lilies caste	
with-Inne his herte / he gan to wondre faste	245

(36)

¶ And seide I wondre / this tyme of the 3ere 246
 whennes that swote sauour / cometh so
 Of Rose and lilies / that I smelle heere
 ffor though I hadde hem / in myn hondes two
 The sauour myghte in me / no deppere goo 250
 The swete smel / þat in myn herte I fynde
 hath chaunged me / al in a-nother kynde 252

(37)

¶ Valerian seide / two corounes han we 253
 Snow white / & Rose reed / þat shynen clere
 which þat thyne eyen / han no myght to se
 And as þou smellest hem / thurgh my preyere
 So shaltow sen hem / leue brother deere 257
 If it so be / þou wolt with-uten slouthe
 Byleeue aright / & knowen verray trouthe 259

(38)

¶ Tiburce answerde / seist þou this to me 260
 In soothnesse / or in dreem / I herkne this
 In dremes quod valerian / haue we be
 Vn-to this tyme / brother myn I-wys
 But now at erst / in trouthe / oure dwellyng is 264
 how wostow this quod Tiburce / in what wyse
 Quod valerian / that shal I the deuyse 266

(39)

¶ The Aungel of god / hath me the trouthe I-taught 267
 which þou shalt seen / if þat þou wolt reneye
 The ydoles and be clene / and ellis naught
 And of the myracle / of theise coronas tweye
 Seynt Ambrose / in his preface list to seye 271
 Solempnely / this noble doctour deere
 Commendeth it / and seith in this manere [leaf 199] 273

(40)

¶ The palme of martirdom / for to receyue	274
Seynt Cecile / fulfild of goddes ȝifte	
The world and eke hire chaumbre / gan she weyue	
wytnesse Tiburces / and Cecilies shrifte	
To which / god of his bountee wolde shifte	278
Corones two / of floures wel smellynge	
And made his Aungel / hem the corones brynge	280

(41)

¶ The mayde hath brought hem / to blisse a-boue	281
The world hath wist / what it is worth certeyn	
Deuocioñ of Chastitee / to loue	
Tho shewed him Cecile / al open & pleyn	
That alle ydoles / nys but a thyng in veyn	285
ffor they ben doumbe / & per-to they ben deeu	
And charged him / his ydoles for to leue	287

(42)

¶ who so þat troweth nat this / a beest he is	288
Quod tho Tiburce / if that I shal nat lye	
And she gan kisse his breest / that herde this	
And was ful glad / he coude trouthe espye	
This day / I take the / for myn allye	292
Seide this blisful / faire mayde deere	
And after þat she seide / as ȝe moun heere	294

(43)

¶ lo / right so / as the loue of Crist / quod she	295
Made me thy brothers wyf / right in that wyse	
A-noon for myn allye / heere take I the	
Syn þat þou vult / thyne ydoles despise	
Go with thy brother now / and the baptise	299
And make the clene / so þat þou nowe byholde	
The Aungels face / of which thy brother tolde	301

(44)

¶ Tiburce answerde / and seide Brother deere	302
ffirst telle me / whider þat I shal / & to what man	
To whom quod he / come forth <i>with</i> right good cheere	
I wol the lede / vn-to the Pope vrban	
To vrban / Brother myn valerian	306
Quod tho Tiburce / woltow me thider lede	
Me thynketh / that it were a wonder dede	308

(45)

¶ Ne menestow nat vrban / quod he thoo	309
That is so ofte dampned / to be ded	
And woneth in halkes / alwey to and froo	
And dar nat oones / putte forth his hed	
Men shulde him brennen / in a fyr so red	313
If he were founde / or þat men myght him spie	
And we also / to bere him compaignye	[leaf 199, back] 315

(46)

¶ And whil we sekyn / thilke diuinitee	316
That is I-hid / in heuene pryuely	
Algate I-brent in this world / shuln we be	
To whom Cecile answerde / boldely	
Men myghten dredyn wel / and skylfully	320
Thys lyf to lese / my owne deere brother	
If this were lyuyng oonly / & noon other	322

(47)

¶ But there is better lyf / in other place	323
That neuere shal be lost / ne drede the nought	
which goddes sone / vs tolde / thurgh his grace	
That fadres sone / hath alle thynges wrought	
And al þat wrought is / <i>with</i> a skilful thought	327
The goost þat fro the fader / gan procede	
hath sowled hem / <i>with</i> -outen any drede	329

(48)

¶ By word & by myracle / he goddes sone	330
Whan he was in this world / declared heere	
That þere was other lyf / þere man may wone	
To whom answerde Tiburce / o suster deere	333
Ne seydestow right now / in this manere	
There nas but o god / lord in soothfastnesse	
And now of three / how maistow bere wytnesse	336

(49)

¶ That shal I telle quod she / er I go	337
Right as a man / hath sapiences three	
Memorie / engyn / and Intellect also	
So in oo beyng / of diuinitee	340
Thre persones / may there / right wel be	
Tho gan she him / ful bisily to preche	
Of Cristes sone / and of his peynes teche	343

(50)

¶ And manye poyntes / of his passion	344
how goddes sone / in this world was withholde	
To doon mankynde / playn remyssiō	
That was I-bounde / in synne / & cares colde	347
Al this thyng / she vn-to Tiburce tolde	
And after this Tiburce in good entente	
With valerian / to Pope vrban he wente	350

(51)

¶ That thanked god / & with glad herte & light	<i>qui sanctus</i>
he cristned him / and mad him in that place	<i>vrbanus</i>
Parfyt in his lernynge / goddes knyght	
And after this / Tiburce gat swich grace	354
That every day / he sey in tyme and space	
The Aungel of god / and every maner boone	
That he god axed / it was sped ful soone	357

(52)

¶ It wer ful hard / by ordre for to seyn [leaf 201]¹
 how manye wondres / Ihesus for hem wroughte
 But at the laste / to tellen short and pleyn
 The sergeaunte^z of the Toun of Rome / hem soughte 361
 And hem / biforn Almache the prefect / broughte
 which hem opposed / and knew al here entente
 And to the ymage / of Iubiter / hem sente 364

(53)

¶ And seide / who so wol nought do sacrifice 365
 Swap of his hed / this is myn sentence heere
 A-noon theise martirs / that I 3ow deuysen
 Oon Maximus / that was an officere 368
 Of the prefectes / and his corniculere
 hem hente / & whan he forth / the seyntes ladde
 him self he wep / for pitee pat he hadde 371

(54)

¶ Whan Maximus had herd / the seyntes loore 372
 he gat him / of the Turmentours leue
 And hadde hem to his hous / with-oute more
 And with here prechyng / er pat it were eue 375
 They gonnen fro turmentours / to reue
 And fro Maxime / and fro his folk echone
 The fals feith / to trowe in god allone 378

(55)

¶ Cecile cam / whan it was woxen nyght 379
 With Preestes / pat hem cristened alle I-feere
 And afterward / whan day was woxen light
 Cecile him seide / with a ful stedfast cheere 382
 Now Cristes owne knyghtes / leue & deere
 Cast al a-vey / the werkes of derknesse
 And armeth 3ow in armes of brightnesse 385

[¹ Leaves 200 and 201 are transposed in the MS.]

(56)

¶ 3e han forsothe / I-don a gret bataille	386
3oure cours is don / 3oure feith haue 3e conserued	
Goth to the corone of lyf / þat may nat faile	
The rightful Iuge / which that 3e han serued	389
Shal 3eue it 3ow / as 3e han it deserued	
And whan this thyng / was seid / as I deuyse	
Men ledde hem forth / to don the sacrificise	392

(57)

¶ But whan they weren / to the place brought	393
To tellen shortly / the conclusioun	
They nolde encence / ne sacrificise right nough	
But on here knees / they setten hem a-doun	396
With humble herte / and sad deuocioñ	
And losten bothe here heuedes / in the place	
here soules wenten / to the kyng of grace	399

(58)

¶ This Maximus / that sey this thyng betide	[leaf 201, back]
with pitous teeres / tolde it a-noon right	
That he here soules saw / to heuene glide	
with Aungeles / ful of cleernesse / and of light	403
And with his word / conuerted many a wyght	
ffor which / Almachius / dide him so to-bete	
with whippe of leed / til he his lyf gan lete	406

(59)

¶ Cecile him took / and buried him a-noon	407
By Tiburce / and Valerian softly	
With-Inne hire buriynge place / vnder the stoon	
And after this / Almachius hastily	410
Bad hise Mynystres / fecchen openly	
Cecile / so þat she myghte in his presence	
Doon sacrificise / and Iubiter encence	413

(60)

¶ But they conuerted / at hire wyse loore 414
 Wepten ful sore / and ȝauen ful credence
 vn-to hire word / and cryden moore & moore
 Crist goddes sone / *with*-outen difference 417
 Is verray god / this is al oure sentence
 That hath so good a *seruaunt* / him to serue
 This / *with* o vois / we trowen / though we sterue 420

(61)

¶ Almachius / that herde of this doynge 421
 Bad fecchen Cecile / þat he myȝhte hire se
 And alderfurst lo / this was his axynge
 What maner womman / artow quod he 424
 I am a gentil womman / born / quod she
 I axe the quod he / though it the grece
 Of thy religion / and of thy byleue 427

(62)

¶ Why thanne bygan / ȝoure question folily 428
 Quod she / þat woldest two answeres conclude
 In oo demaunde / ȝe axed lewedly
 Almache answerde / vn-to þat similitude 431
 Of whennes cometh / thyn answeyng so rude
 Of whennes quod she / whan þat she was freyned
 Of Conscience / and of good feith vnfeyned 434

(63)

¶ Almachius seide / ne takestow noon heede 435
 Of my power / and she answerde him this
 ȝoure myȝht quod she / ful litel is to drede
 ffor euery mortal mannes power / nys 438
 But like a bladdre / ful of wynd I-wys
 ffor *with* a nedles poynt / whan it is blowe
 May al the boost of it / be leid ful lowe 441

(64)

¶ fful wrongfully / bygonne þou quod he 442
 And 3et in wrong / is al thy perseueraunce [leaf 200]¹
 Wostow nat how / oure myghty Princes free
 Ben thus comaunded / and mad ordinaunce 445
 That euery cristene wyght / shal han penaunce
 But if that he / his cristendom with-seye
 And goon al quyrt / if he wol it reneye 448

(65)

¶ 3oure princes erren / as 3oure nobleye dooth 449
 Quod tho Cecile / and with a wood sentence
 3e make vs gilty / and is nat sooth *
 ffor 3e þat knowen wel / oure Innocence 452
 ffor as muche / as we doon a reuerence
 To crist / and for we bere a cristene name
 3e put on vs a cryme / and eke a blame 455

(66)

¶ But we þat knowen / thilke name so 456
 ffor vertuous / we moun it nought with-seye
 Almache answerde / chees on of theise twoo
 Do sacrificise / or cristendom reneye 459
 That þou mowe now / escapen by that weye
 At which / this holy blisful / faire mayde
 Gan for to laughē / and to the Iuge she seide 462

(67)

¶ O Iuge confus / in thy nycetee 463
 Woltow / þat I reneye / Innocence
 To maken me / a wykked wight / quod she
 lo he dissimuleth here / in audience 466
 He stareth and wodeth / in his aduertence
 To whom Almachius seide / vnsely wrecche
 Ne wostow nat / how fer my myght may strecche 469

[¹ Leaves 200 and 201 are transposed in the MS.]

(68)

¶ Han nought oure myghty princes / to me ȝeuen 470
 ȝa / bothe power / and auctoritee
 To maken folk / to dyen or to lyuen
 Why spekestow so proudly / thanne to me 473
 I speke nought / but stedfastly quod she
 Nat proudly / for I seye as for my syde
 We haten dedly / thilke vice of pride 476

(69)

¶ And if þou drede nought / a soth for to heere 477
 Thanne wol I shewe / al openly by right
 That þou hast mad / a ful gret lesyng heere
 Thow seist / thyne princes / han the ȝeuen myght 480
 Bothe for to sleen / and for to quyken a wight
 Thow þat ne maist / but oonly lyf byreue
 Thow hast noon other power / ne no leue 483

(70)

¶ But þou maist seyn / thyne princes han the maked 484
 Ministre of dethe / for if thow speke of moo [leaf 200, back]
 Thow liest / for thy power is ful naked
 Do wey thyn boldenesse / seide Almachius tho 487
 And do sacrifice to our goddes / er þou go
 I recche nat what wrong / þat thow me profre
 ffor I can suffre it / as a Philosophre 490

(71)

¶ But thilke wronges / may I nat endure 491
 That þou spekest / of oure goddes heere quod he
 Cecile answerde / o nyce creature
 Thow seidest no word / syn þou spake to me 494
 That I ne knew there-with / thy nycetee
 And that þou were / in euery maner wyse
 A lewed officere / a veyn Iustise 497

(72)

¶ There lakketh no thyng / to thyne vttere eyen ¶ *exteriori-*
That þou nart blynd / for þing þat we sen alle *bus oculis*
That is a ston / þat men moun wel espien
That ilke a ston / a god þou wolt it calle 501
I rede the / lat thyn hond / vp-on it falle
And taste it wel / & ston þou shalt it fynde
Syn þat þou seest nat / *with* thyne eyen blynde 504

(73)

¶ It is a shame / that the peeple shal 505
So scornen the / and laughē at thyn folie
ffor comunly / men woot it wel ouer al
That myghty god is / in his heuenes hye 508
And theise ymages / wel þou maist espie
To the / ne to hem self / moun nat profite
ffor in effect / they be nat worth a myte 511

(74)

¶ Theise and swich othere / seide she 512
And he wex wroth / & bad men shulde hire lede
hoom til hire hous / and in hire hous *quod* he
Brenne hire / right in a bathe / *with* flaumbes rede 515
And as he bad / right so was done the dede
ffor in a bathe / they gonne hire faste shetten
And nyght and day / gret fyr they vnder betten 518

(75)

¶ The longe nyght / and eke a day also 519
ffor al the fyr / and eke the bathes hete
She sat al cold / and feled no woo
It made hire nat / a drope for to swete 522
But in that bath / hire lif she muste lete
ffor he Almachius / *with* a ful wykke entente
To slen hire in the bath / his sonde sente 525

(76)

¶ Thre strokes in the nekke / he smot hire tho 526
 The *turmentour* / but for no maner chaunce [leaf 202]
 he myght nat smyte / al hire nekke a two
 And for *pere* was that tyme / an ordinaunce 529
 That no man / shulde do man / swich penaunce
 The ferthe strok to smyten / soft or soore
 This *turmentour* / ne durste do no more 532

(77)

¶ But half ded / with hire nekke I-koruen there 533
 he lefte hire lye / and on his wey is went
 The *cristene* folk / which *pat* a-boute hire were
 with shetes / han the blod ful faire I-hent 536
 Three dayes lyued she / in this turment
 And neuere cessed / hem the feith to teche
 That she had fostred / hem / she gan to preche 539

(78)

¶ And hem she ȝaf / hire meebles & hire thyng 540
 And to the Pope vrban / bytok hem tho
 And seide / I axed this of heuene kyng
 To haue respit / three dayes and no moo 543
 To recomende to ȝow / er that I go
 Theise soules lo / and that I myght do werche
 heere of myn hous / perpetuely a chirche 546

(79)

¶ Seynt vrban / with hise dekenes priuely 547
 The body fette / and buryed it by nyghte
 A-mong hise othere seyntes / honestly
 hire hous / the Chirche of seynt Cecile highte 550
 Seynt vrban halwed it / as he wel myghte
 In which / in-to this day / in noble wyse
 Men don to Crist / and to his seynt seruyse ¶ Amen. 553
 Heere endeth the Secund Nonnes tale :

& bigynneth the
 Prologe of the Chanouns ȝeman :

WHan that told was / the lyf of seynt Cecile
 Er we had riden fully / fyue myle
 At Boughton vnder blee / vs gan a-take
 A man / þat clothed was / in clothes blake 557
 And vndernethe he wered / a surplys
 his hakeney / which þat was / al pomely grys
 So swat / that it wonder was to se
 It semed / as he had pryked / myles three 561
 Aboute the peyntrel / stod the fome ful hye 564
 he was of fome / al flekked as a Pye 565
 The hakeneye eke / þat his ȝeman rod vp-on <sup>[leaf 202,
buck]</sup> 562
 So swatte / that vnethe myght it gon 563
 A male tweyfold / vp-on his croper lay 566
 It semed that he caried / litel array 567
 Al light for somer / rod this worthy man
 And in myn herte / to wondre I began 569
 What that he was / til that I vnderstode
 how þat his cloke / was sowed to his hode
 ffor which / whan I had longe a-vysed me
 I demed him som Chanoun / for to be 573
 his hat heng at his bak / down by a lace
 ffor he had riden more / than trot or pace
 he had ay / priked / lyke as he were wood
 A clote leef he hadde / vnder his hood 577
 ffor swete / and for to kepe / his hed from hete
 But it was ioye / for to sen him swete
 his forhe[de] dropped / as a stillatorie
 were ful of plaunteyn / and of peritorie 581

And whan þat he was come / he gan to crie 582
 God saue quod he / this ioly compaignye
 ffast haue I pryked quod he / for 3oure sake
 By cause / that I wolde / 3ow a-take 585
 To ryden in the same / myrie compaignye
 his 3eman was eke / ful of curteisie
 And seide sir[s]¹ / now in the morwe tyde [¹ a hole in the MS.]
 Out of 3oure hostelrie / I saw 3ow ride 589
 And warned heere my lord / & my souerayn
 which that to riden with 3ow / is ful fayn
 ffor his disport / he loueth daliaunce
 ¶ ffriend for thy warnynge / god 3eue the good chaunce
 Thanne seide oure hoost / for certeyn it wolde seme
 Thy lord were wys / and so I may wel deme
 he is ful iocunde / also dar I leye
 Can he ought telle / a mery tale or tweye 597
 with which he glade may / this compaignye
 who sire my lord / 3a 3a with-uten lye
 he can of myrthe / and eke of iolytee
 Nat but I-now / also sire trusteth me 601
 And 3e him knew / as wel as do I
 3e wolde wondre / how wel and craftily
 he coude werke / and that in sondry wyse
 He hath take on him / many a gret emprise [leaf 203] 605 .
 which were ful hard / for any þat is heere
 To brynge a-boute / but they of him it lere
 As homly as he ryt / a-monges 3ow
 If 3e him knewe / it wolde be for 3oure prow 609
 3e wolde nat forgon / his acqueyntaunce
 ffor mechel good / I dar leye in balaunce
 Al that I haue / in my possession
 he is a man / of heigh discrecion 613
 I warne 3ow wel / he is a passyng man
 wel quod oure hoost / I preye the telle me than
 Is he a Clerk or noon / telle what he is
 Nay / he is grettere than a Clerk / I-wys 617

Seide this ȝeman / and in wordes fewe
 Hoost of his craft / som-what I wol ȝow shewe
 I seye my lord can / suche sotiltee
 But al his craft / ȝe moun nat wyte of me 621
 And som-what helpe I ȝet / to his werkyng
 That al this grounde / on which we ben ridyng
 Til that we come / to Caunterbury Toun
 he coude al clene / turnen vp so down 625
 And paue it al of siluer / and of golde
 And whan this ȝeman / had this tale I-tolde
 Vn-to oure host / he seide benedicite
 This thyng / is wonder merueillous / to me 629
 Syn þat thy lord / is of so heigh prudence
 By cause of which / men shulde him reuerence
 That of his worship / reweth he so lite
 his ouer sloppe / nys nought worth a myte 633
 As in effect / to him / so mot I go
 It is al baudy / and tore also *

Why is thy lord so sluttish / I the preye
 And is of power / bettre cloth to beye 637
 If that his dede / acorded with thy speche
 Telle me that / and I the biseche
 ¶ Why quod this ȝeman / wher-to aske ȝe me
 God helpe me so / for he shal neuere the 641
 But I wol nat a-vowe / that I seye
 And þefore kepe it secree / I ȝow preye
 he is to wys in feith / as I bileue
 That þat is ouer doon / It wol nat preue ¶ Omne quod est 645
 A-right / as Clerkes seyn / it is a vyce
 werfore in that / I holde him lewed and nice [leaf 208, back]
 ffor whan a man hath / ouer gret a wit
 fful ofte him happeth to mys-vsen it 649
 So doth my lord / and that me greueth sore
 God it amende / I can sey no more
 ¶ Ther-of no fors / good ȝeman / quod oure hoost
 Syn of the conyng of thy lord þou woost 653

Telle how he doth / I preye the hertly
 Syn that he is / so crafty / and so sly
 Where dwelle ȝe / if it to telle be
 In the subarbes of a Toun / quod he 657
 lurkyng in hernes / and in lanes blynde
 Where as theise robbours / & theise theues by kynde
 holden here pryue / ferful residence
 As they that durn nat shewen / here presence 661
 So faren we / if I shal seye the sothe
 ȝet quod oure hoost / lat me talke to the
 Why artow so discoloured / of thy face
 Peter quod he / god ȝeue it harde grace 665
 I am so vsed / in the fir to blowe
 That it hath chaunged / my colour I trowe
 I nam nat wont / in no myrour to pryde
 But swynke sore / and lerne multiplie 669
 we blundren euere / and pouren in the fyre
 And for al that / we faille of oure desire
 ffor euere we lakke / oure conclusiō
 To mechel folk / we don illusiō 673
 And borwe gold / be it a pound or two
 Or ten or twelue / and manye *sommes* moo
 And maken hem wenen / atte leest weye
 That of a pound / we coude make tweye 677
 ȝet is it fals / and ay we han good hope
 It for to doon / and after it we grope
 But that science / is so fer vs biforē
 We moun nat / al-though we hadden sworē 681
 It ouer take / it slit a-wey so faste
 It wol vs make beggers / atte laste
 Whil this ȝeman was thus / in this talkyng
 This Chanoun drow him nere / & herd al thyng 685
 Which this ȝeman spak / for suspeciō
 Of mennes speche / euere hadde this Chanoñ
 ffor Catoñ seið / that he that gilty is
 Demeth al thyng / be spoke of him I-wys [leaf 204] 689

That was the cause / he gan so ney him drawe
 To his 3eman / to herken al his sawe
 And thus he seide / vn-to his 3eman thoo
 holde þou thy pees / & speke no wordes moo 693
 ffor if þou do / thow shalt it dere a-bye
 Thow sclaunderest me heere / in this companye
 And eke discoverest / þat þou shuldest hide
 3a quod oure hoost / telle on what so betide 697
 Of al his thretenynge / rekke nat a myte
 In feith quod he / no more I do but lyte
 And whan this Chanoñ saw / it wolde nat be
 But his 3eman / wolde telle / his pryuate 701
 he fledde a-wey / for verrey sorwe & shame
 A quod the 3eman / heere shal rise a game
 Al that I can / a-noon I wol 3ow telle
 Syn he is gon / the foule fend him quelle 705
 ffor neuere heere-after / wyl I *with* him mete
 ffor peny ne for pound / I 3ow byhete
 he þat me brought first / vn-to that game
 Er that he dye / sorwe haue he & shame 709
 ffor it is Ernest to me / be my feith
 [So shaft he fynd forsoth þat it assayeth.] [Eg. 2726, leaf 226]
 And 3et for al my smert / & al my grief "deficit versus"
 ffor al my sorwe / labour / & meschief Dd. 713
 I coude neuer leue it / in no wyse
 Nowe wolde god my wyt / myghit suffise
 To tellen al / þat longeth to that art
 And nathelees / 3ow wil I tellen part 717
 Syn þat my lord is gon / I wyl nat spare
 Swich thyng as that I knowe / I wil declare

Heere endeth the prologe of the Chanoñs 3eman /

[THE PREAMBLE.]

and

bygynneth his tale of Multiplicacion :

With this Chanoñ / I dwelt haue seuene ȝere
 And of his science / am I neuere the nere 721
 Al that I had / I haue lost ther-by
 And god wot / so han many moo than I
 There I was wont / to be right fressh and gay
 Of clothyng / and of othere good array 725
 Now may I were / an hose / vp-on myn hed
 And where my colour was / bothe fressh & red
 Now is it wan / and of a leden hewe [leaf 204, back]
 Who so it vseth / sore shal he rewe 729
 And of my swynk / ȝet blered is myn eye
 lo which a vauntage is / to multiplie
 That slydyng science / hath me mad so bare
 That I haue no good / where so euere I fare 733
 And ȝet I am endetted so / ther-by
 Of gold / that I haue borwed / trewely
 That whil I lyue / I shal it quyte neuere
 lat euery man / be war by me / for euere 737
 What maner man / þat casteth him ther-to
 If he continue / I holde his thrift I-do
 ffor so helpe me god / þer-by shal he nat wynne
 But empte his purs / & make his wittes thynne 741
 And whan he thurgh his madnesse / & folye
 hath loost his owne good / thurgh Iupartie
 Thanne he exciteth / othere folk ther-to
 To lese here good / as he him self hath do 745
 ffor vn-to shrewes / ioie it is and ese
 To haue here felawes / in peyne & dissesse

Thus was I ones lerned / of a Clerk
 Of that / no charge / I wil speke of oure werk 749
 ¶ Whan we ben there / as we shuln excersise
 Oure eluyssĥ craft / we semen wonder wyse
 Oure termes ben so clergeal / and queynte
 I blowe the fyr / til that myn hert feynte 753
 What shulde I telle / eche *proporcioñ*
 Of thynges / which that we / werche vp-on
 As on fyue / or sexe vnces / may wel be
 Of siluer / or sum other quantitee 757
 And bisie me / to telle 3ow the names
 Of Orpement / brent bones / Iron squames
 That in-to poudre / grounden be ful smal
 And in an erthene pot / how put is al 761
 And salt I-put In / and also papere
 Biforñ these poudres / þat I speke of heere
 And wel I-couered / with a laumpe of glas
 And meche other thyng / which þat þere was 765
 As of the pot / and glasses enlutyng
 That of the eyr / myghit passe out no thyng
 And of the esy fyr / and smert also
 which þat was made / & of the care and woo 769
 That we hadde / in oure maters sublymyng
 And in amalgamyng / and calcenyng [leaf 205]
 And of quyk siluer / I-cleped Mercurie crude
 ffor alle oure sleightes / we can nat conclude 773
 Oure Orpement / and sublimed Mercurie
 Oure grounden litarge eke / on the porfurie
 And eche of theise / vnces a certeyne
 Nat helpeth vs / oure labour is in veyne 777
 Ne eke oure spirites / ascencioñ
 Ne oure maters / þat lyn al fix a-down
 Moun in oure werkyng / no thyng vs a-vaille
 ffor loost is al oure labour / & trauaille 781
 And al the cost / a twenty deuel weye
 Is loost also / which we vp-on it leye

There is also / ful many a-nother thyng
 That is vn-to oure craft / appertenyng 785
 Though I be ordre / hem nat reherce can
 By cause that I am / a lewed man
 3et wole I telle hem / as they come to mynde
 Though I ne can nat / sette hem in here kynde 789
 As Bole Armonyak / verdegres / Boras
 And sundry vesselles / mad of erthe & glas
 Oure Vrinales / and oure descensories
 Violes / croslet3 / and sublimatories 793
 Cucurbit3 / and alambikes eke
 And othere suche / dere I-now a-leke
 Nat nedeth it / for to reherce hem alle
 Watres rubifyng / and Booles galle 797
 Arsenyk / salarmonyak / and Brymston
 And Erbes coude I telle eke / many oon
 As Egremoyne / Valerian / and lymarie
 And othere swich / if þat me list tarie 801
 Oure laumpes brenne / bothe nyght & day
 To brynge a-boute oure purpos / if we may
 Oure fourneys eke of calcinacioñ
 And of watres / albificacioñ 805
 Vnslekke lym / Chalk / and gleir of an ey
 Poudres diuerse / ashes / donge / pisse / & cley
 Sered pottes / salpetir vitriole
 And diuerse fyres made / of wode & cole 809
 Sal tartre / Alkaly / and salt preparat
 And combust matiers / and coagulat
 Cley / mad with hors & mannes her / & oyle
 Of Tartre / Alumglas / Berm / wort / and Argule 813
 Rysalger / and oure matiers embityng [leaf 205, back]
 And eke of oure matiers / encorpyryng
 And of oure siluer / citrynacioñ
 And of cementynge / and fermentacioñ 817
 Oure Ingottes / testes / & manye moo
 I wil 3ow telle / as was me taught also

The foure spiritez / & the bodies seuene
 By ordre / as ofte I herd my lord nemene 821
 The first spirit / quyk siluer called is
 The secund Orpement / the thridde I-wys
 Sal Armonyak / and the ferthe Bremstoñ
 The bodyes seuene eke / lo hem heere a-noon 825
 Sol / gold is / and Luna siluer we threpe
 Mars Iren / Mercurie quyksiluer we clepe
 Saturnus led / and Iuppiter is Tyn
 And venus Coper / by my fader kyn 829
 This cursed craft / who so wil excersise
 He shal no good haue / þat him may suffise
 ffor al the good / he spendeth there-a-boute
 he lese shal / ther-of haue I no doute 833
 who so þat listeth outren / his folie
 lat him come forth / and lerne multiplie
 And euery man / þat hath ought in his cofre
 lat him appiere / and wexe a Philosophre 837
 Ascauns that craft / is so light to lere
 Nay nay god wot / al be he Monke or frere
 Preest or Chanoñ / or any other wyght
 Though he sitte at his book / bothe day & nyght / 841
 In lernynge / of this eluyssh / nyce lore
 Al is in veyn / and perde mechel more
 To lerne a lewed man / this subtilitee
 ffy / spek nat ther-of / for it wil nat be 845
 And cone he letterure / or cone he noon
 As in effect / he shal fynde it al oon
 ffor bothe two / by my sauacioñ
 Concluden / in multiplicacioñ 849
 I-like wel / whan they han al I-do
 This is to seyn / they failen bothe two
 3et forgat I / to make rehersail
 Of watres Corosif / and of lymail 853
 And of bodies / mollificacioñ
 And also / of here induracioñ [The rest of Dd. 4. 24 is gone.]

[Oyles ablucions / and metaH fusible [Eg. 2726, on leaf 228]

To telle aH/ wold passe ony byble 857

That ougher is / wherfore as for þe best

Of aH thise names / now wold I me rest

ffor as I trowe / I haue yow told ynough

To reise a feend / aH loke he neuer so rough 861

A nay let be / the Philizophres stone

Elixer cleped / we sechen fast ecchone

ffor hade we hym / þan were we seker ynow

But vn-to god of heuen I make a vow 865

ffor aH our craft/ whan we haue aH do

And aH our sleight/ he woll nat com vs to

He hath ymade vs spenden mocheH gode [leaf 228. back]

ffor sorow of which / aH-most we wexen wode 869

But that gode hope / krepeth in our hert

Supposing euere / þough we sore smert

To be releued / by hym afterwarde

Soch supposyng / and hope is sharpe and harde 873

I warne you wele / it is to sechen euere

That futer tens / hath made men disceuere

In trust there-of / from aH that euer þey hadde

Yitte of þat art/ þey can nat wexen sadde 877

ffor vn-to hem / it is / a bitter' sweete

So semeth it / for ne hade þey but a shete

Which þat þey myght / wrape hem in at nyght

And a brat / to walk in / by day-light 881

They wold hem seH / and spenden on þis craft

They con nat stynt/ tyH no thyng be laft

And eueimore / where þat euere they goon

Men mow hem knowe / by smeH of brymstoon 885

ffor aH the world / þey stynken as þe goot

Her sauour is so / rammyssh and so hoot

That though a man / a myle from hem be

The savour wold enfecte hem / trusteth me 889

As thus by smeH / and thredbare array

Yf that men lust / this folk they knowen may

[This page, Egerton 2726.]

And yf a man / woH aske hem priuely
 Why they ben clothed so vnthriftely 893
 They right anon woH rownen in his ere
 And seyn / yf þey espied were
 Men wold hem slee / by-cause of her science
 lo thus this folk / betrayen Innocence 897
 Passe ouere this / I go my tale vn-too
 On that our pot / be on the fire ydoo
 Of metals / with a certeyn quantitee
 My lorde hem tempred / and no man but he 901
 Now he is goon I dare sey boldly
 ffor as men seyn / he can do craftely
 Algate I wote wele / he hath soch a name
 and yitte full oft he renneth in a blame 905
 And wote ye how / full oft it happeth so
 The pot to-breketh / and fare-wele aH is goo /
 Thise metals ben / of so grete violence [leaf 229]
 Our walles mow nat make hem resistance 909
 But yf they weren wrought of lyme and stoon
 They persen so / and thurgh the waH þey goon
 And som of hem / synk in-to the ground
 Thus han we lost / by tymes / many a pound 913
 And som arn skatered / aH the flore about/
 Som lepe in-to the roof / withouten dout/
 Though þat the fende / nat in our sight hym shewe
 I trowe he with vs be / that ylk shrewe 917
 In heH / where he lorde is and syre
 Nys ther more woo / ne more rancour / ne Ire
 Whan þat our pot / is broke / as I haue seid
 Euery man chitte / and halt hym eviH appayed 921
 Som seyn / it was long on the fire makyng
 Som seiden nay / it was on the blowyng
 Than was I ferde / for that was myn office
 Strawe koth the thirde / ye be leude and nyce 925
 It was nat tempred / as it was wont to be
 Nay koth the feerth stynt / and herken me

[This page, Egerton 2726.]

By cause / our¹ fire was nat made of beche
 That is the cause / and none other syth eche 929
 I can¹ nat teH / where-on¹ it was long¹
 But wele I wote grete stryf / is vs among¹
 What koth my lord / there nys no more to doon¹
 Of thise perels / I wol¹ be ware eft-soon¹ 933
 I am right seker¹ / þat þe pot war crased¹
 Be as be may / be ye no thing amased¹
 As vsage is / let swepe þe flore as swythe
 Pluk vp your¹ hertes / and beth glad and blythe 937
 The mullok/ on¹ an hepe / ysweped¹ was
 And on¹ the flore yeast/ a Canvas
 And aH this mullok/ in a seue I-throwe
 And syfted¹ and ypiked¹ / many a throwe 941
 Parde koth one / somewhat of our metaH
 Yitte is ther¹ here / þough þat we han¹ nat aH
 and though¹ this thyng / myshapped¹ haue as now
 Another tyme / it may be wele ynow 945
 Vs most put our¹ gode / in auenture
 A Merchaunt parde / may nat ay endure /
 Trusteth¹ wele me / in his prosperitee [leaf 229, back]
 Som¹ tyme his gode / is drowned¹ in the see 949
 And som¹ tyme / comth it sauf vn-to the lond¹
 Pees koth my lord / þe next tyme I wol¹ fond¹
 To bryng our Craft/ aH in another plite
 And but I doo / let me han¹ the wyte 953
 There was defeaute / in somewhat/ wele I wote
 Another seid¹ / the fire was to hote
 But be it hote or cold¹ / I dare sey this
 That we concluden¹ euermore amys 957
 We failH of that / which þat we wold¹ haue
 And in our madnes / euermore we raue
 And whan¹ we ben¹ / togiders euerychoon¹
 Euery man semeth / a Salamon 961
 But euery thyng which þat shyneth as þe goold¹
 Nys nat goold¹ / as I haue herd¹ toold¹

[This page, Egerton 2726.]

Ne euery appuH / þat is faire at yie
 Ne is nat gode / what so we clap or crye 965
 Ryght so lo / fareth it amonges vs
 He þat semeth the wisest/ by Ihesus
 Is most fool / whan it comth to þe preef
 And he þat semeth truest/ is a theef/ 969
 That shull ye knowe / or þat I from you wende
 Be that I of my tale / haue made an ende

[*No break in the MS.*]

[THE TALE.]

[There was a Chanon of religion]
 Amonges vs / wold infect aȝ a toun 973
 Though it as grete were / as was Nynyvee
 Rome Alisaundre Troye / and other thre
 His sleighes / and his infynite falsnesse
 There coude no man writen / as I gesse 977
 Though that he lyve myght a thousand yere
 In aȝ this world of falshede / nas his pere
 ffor in his termes / he so wol hym wynde
 And speke his wordes / in so slye a kynde 981
 Whan he common shaȝ / with ony wyght
 That he wol make doten / anoon ryght
 But it a feend be / as hym-seluen is
 ffuȝ many a man / hatȝ he begiled or this 985
 And wol / yf þat he lyve may a while
 And yitte men ride and goon / fuȝ many a myle /
 Hym for to seke / and haue his aqweyntaunce [leaf 230]
 Nat knowyng of his fals gouernaunce 989
 And yf ye lyst / to yeve me audience
 I wol it teȝ here / in your presence
 But worshipfuȝ Chanons religious
 Ne demeth nat / þat I sklaundre your hous 993
 aȝ-though that my tale / of a chanon be
 Of euery ordre som shrewe is pardee
 And god forbede / þat aȝ a companye
 Shold folow a singler mannes folye 997
 To slaundre you / is no thing myn intent/
 But to correcten / þat is mys yment

[This page, Egerton 2726.]

This tale / was nat onely / told for yow
 But eke for other' moo / yee wote wele how 1001
 That among cristes Apostles .xij.
 There was no traytour / but Iudas hym selue
 Than why shold / þe remenaunt han a blame
 That giltles were / by you sey I þe same 1005
 Saue onely this / yf ye wol herken me
 Yf ony Iudas / in your' Couent be
 Remeveþ hym be tymes I yow rede
 Yf shame or loos / may causen ony drede 1009
 And be no thyng/ dysplesed I you prey
 But in this caas / herkeneth wat I shaft sey
 In london was a preest / annielere
 That there-in dwelled had / many a yere 1013
 Which was so plesaunt/ and so seruysable
 vn-to the wyf where / as he was at þe table
 That she wold suffre hym / no thing for to pay
 ffor borde ne clothyng went he neuer so gay 1017
 And spendyng siluer / hade he right ynow
 There-of no force / I wol procede as now
 And tell forth my tale of the Chanon
 That brought this preest/ to confusion 1021
 This fals Chanon / cam vp-on a day
 vn-to the prestes Chambre where he lay
 Bysechyng hym / to lene hym a certain
 Of gold / and he wold qwyte it hym ayein 1025
 leene me a mark / but dayes thre
 And at my day / I wol it qwyten thee /
 And yf so be / þou fynde me fals [leaf 230, back]
 Another day / hang me by the hals 1029
 The preest hym toke / a mark/ and that as swythe
 And þis Chanon hym thanked often sythe
 And toke his leve / and went forth his weye
 And at þe iij.^{de} day / brought his moneye 1033
 And to this preest/ he toke this gold agein
 Where-of this preest/ was wonder glad and feyn

[This page, Egerton 2726.]

Certes koth he / no thing noyeth me
 To lene a man a noble / or .ij. or .iij. 1037
 Or what thyng/ were in my possession
 Whan he so trewe is / of condicion
 That in no wise / he breke woH his day
 To soch a man / I can neuere sey nay 1041
 What koth this Chanon shold I be vntrewe
 Nay that were thyng/ yfah/ aH of newe
 Treuth is a thyng/ that I woH euere kepe /
 In-to that day / in which pat I shaH krepē 1045
 In-to my grave / and elles god forbede
 Byleueth this / as seker as your crede
 God thank I. and in gode tyme be it seid
 That there was neuer man yitte euyH appayed 1049
 ffor gold ne siluer / pat he to me lent
 Ne neuere falshede / in myn hert I-ment
 And sir koth he / now of my pryvytee
 Sen ye so godely / han ben vn-to me 1053
 And kythed to me / so grete gentillesse/
 Som-what / to quyte with your kyndenesse
 I woH yow shewe / yf pat yow list lere
 I woH yow teche pleylnly the manere 1057
 How I can werken / in philisophie
 Taketh gode hede / ye shuH wele seen at yie
 That I woH don a maistrie or I goo
 ya koth pe prest / yee sir and woH ye soo 1061
 Marie there-of I pray yow hertly
 at your commaundement sir truely
 koth pe Chanon / and elles god forbede
 Lo how his peef cowde his seruice bedē 1065
 ffuH soth it is / pat soch profred seruice
 Stynketh / as witnessen pise old wise
 And that fuH sone / I woH it vercifie * [leaf 231]
 In this Chanon / rote of aH trecherie 1069
 That euermore delite hath / and gladnesse
 Soch fendly thoughtes / in his hert empresse

[This page, Egerton 2726.]

How Cristes peple / he may to myschief bryng
 God kepe vs from his fals dissimulyng 1073
 Nat wist this preest / with whom þat he delt
 Ne of his harme commyng / he no thyng felt
 O sely preest/ o sely Innocent/
 With Couetise anoon / þou shalt be blent/ 1077
 O graceles / full blynd is thy conseyt/
 No thyng / ne art þou ware of the disceyt/
 Which that this fox / yschapen hath to þe
 His wily wrenches / þou ne maist nat flee 1081
 Wherefore to go / to the conclusion
 That referreth to thy confusion
 Vnhappy man / anone I wol me hye
 To tell thyn vnwytte / and thy folye 1085
 and eke þe falsnesse of þat other' wrecche
 As ferforth / as that my connyng / wol strecche
 This Chanon / was my lord ye wold wene
 Sir' hoost/ in feith / and by þe hevenes quene 1089
 It was another Chanon / and nat he
 That can an hundred fold more subteltee
 He þat hath betrayed folkes many tyme
 Of his falsnesse it dulleth me to ryme 1093
 Ever' whan that I speke of his falshede
 ffor shame of hym my chekes / wexen rede
 Algates they begynne for to glowe
 ffor redness / haue I. noon / right wele I knowe 1097
 In my visage / for fumes diuerse
 Of metals / which ye han herd me reherce
 Consumed and wasted han my rednesse
 Now take hede / of this Chanons cursednesse 1101
 Sir koth the Chanon / let your man goon
 ffor qwyk-siluer / þat we it hade anoon
 And let hym bryng ounces / ij. or .iij.
 And whan he comth as fast shu he see 1105
 A wonder thyng / which ye sawe neuere or this
 Sir koth the preest/ it shaft be don ywis

[This page, Egerton 2726.]

He bade his *seruaunt* / fecch hym this thyng/ [lf. 281, bk.]
 And he aH redy was / at his biddyng/ 1109
 And went hym forth / and cam anon ayein
 With his qwyk-sylver shortly for to seyn
 And toke these ounces, thre / to the Chanon
 And he hem leid faire and weH adoun 1113
 And bade the *seruaunt*/ coles for to bryng/
 That he anon myght / go to his werkynng/
 The coles right anon weren yfette
 And this Chanon toke out/ a Crosselette 1117
 Of his bosom / and shewed it to þe preest/
 This Instrument / koth he which þat þou seest
 Take in thyn honde / and put thy self/ þere-in
 Of this qwyk-siluer an ounce / and there begyn 1121
 In þe name of Crist / to wex a Philizophre
 There ben full fewe / which þat I wold profre
 To shewe hym thus moch/ of my science
 ffor ye shuH se here / by experience 1125
 That this qwyk-syluer / I shaH now mortefye /
 Right in your sight anon withouten lye
 And make it as gode siluer / and as fyne
 As þere is ony / in your purs and myne 1129
 Or elles where / and make it maHable
 And elles holdeth me fals / and vnable
 Amonges folk / for euere to appiere
 I haue a poudre here / þat cost me dere 1133
 ShaH make aH gode / for it is cause of aH
 My kunnyng / which I to you shewe shaH
 voyde your man / and let hym be there out/
 and shette þe dore / whiles we ben about/ 1137
 Our pryvitee / þat no man vs espie
 Whiles þat we werk/ in þis Philosophie
 aH as he bad fulfilled was in dede
 This ylk *seruaunt*/ anon right/ out yede 1141
 And his maister shette þe dore anon
 And to her labour spedely they goon

[This page, Egerton 2726.]

This preest/ at þis cursed chanons bidding
 vpon þe fire / anon set this thyng 1145
 And blewe þe fire / and besieð hym fuð fast/
 And þis Chanon / in-to the Crosselet cast/
 A poudre / note I where-of / it was [leaf 232]
 Ymade / outhur of chalk / outhur of glas 1149
 Or som-what elles / was nat worth a fie
 To blynd with the preest / and bad hym hie
 The coles for to couchen aȝ aboue
 The Crosselet/ for in tokenyng & the loue 1153
 koth this Chanon / þyn owen handes two
 Shuȝ werche aȝ thyng/ þat shaȝ here be do /
 Graunt mercy koth the preest/ and was fuȝ glad
 And couched cole / as þat þe chanon badȝ 1157
 And while he besy was / this sely wrecche
 This fals Chanon / þe foule fende hym fecche
 Out of his bosom / toke a bechen cole
 In which fuȝ subtelly / was made an hole 1161
 And there-in put was/ of siluere lemaiȝ
 An ounce / and stoppedȝ was withouten faiȝ
 This hole with wexe to kepe þe lemaiȝ in
 And vnderstondeth / þat þis fals gyn 1165
 was nat made there / but it was made byfore
 And other thynges / that I shaȝ tell more
 Here-afterwardȝ / which þat he/with hym brought
 Or he camȝ there / hym to begile he thought/ 1169
 And so he didȝ or þat þey were atwynne
 Tyȝ þat he hade / teruedȝ hym / coude he nat blynȝ
 It dulleth me / whan þat I of hym speke
 Of his falshede / faynȝ woldȝ I me wreke 1173
 Yf I wist how / but he is here and there
 He is so variaunt/ he abytte nowhere
 But taketh hede / now sirs / for goddes love
 He toke his cole / of which I spake above 1177
 And in his hande / he bare it priuelye
 And whiles þe preest / couchedȝ beselye

[This page, Egerton 2726.]

The coles / as I told you / or this
 This Chanon seid frend / ye don amys 1181
 This is nat couched / as it ought to be
 But sone I shaH amenden it/ koth he
 Now let me medle there-with / but a while
 ffor of yow haue I pitee / by saint Gyle 1185
 Ye ben right hote / I se wele how ye swete
 Haue here a cloth / and wipe away þe wete
 And whiles that the preest/ wyped his face [leaf 232, back]
 This Chanon toke his cole / with sory grace 1189
 And leid it aboue / vp-on þe mydward
 vp-on the Crosselet/ and blew wele afterwarð
 TyH that þe coles / gan fast brenne
 Now yeve vs drynk/ koth þe Chanon thenne 1193
 As swythe / aH shaH be wele I vndertake
 Sitte we doun / and let vs mery make
 And whan that this Chanons / bechen cole
 was brent/ aH þe lemaitH/ out of þe hole 1197
 In-to þe Croselet / feH anoon adoun
 And so it most nedes be / by resoun
 Sen it so even aboue / it couched was
 But there-of wist þe preest/ no-thyng allas / 1201
 He demed aH coles eliche gode
 ffor of þat sleight/ he no-thing vnderstode
 And whan this / Alcamistre sawe his tyme
 Rise vp koth he sir preest/ and sit by me 1205
 And for I wote wele Ingot/ haue we noon
 Goth forth/ walketh / and bryng vs a chalk stoon
 ffor I woH make / of þe same shappe
 That is an yngot / yf I may haue happe 1209
 And bryngeth eke with you / a bolle or a pan
 ffuH of water / and ye shuH see wele þan
 How þat our besynesse / shall thryve or preeve
 And yitte for ye shuH haue no mysbyleve 1213
 Ne wrong conceyt of me in your absence
 I ne woH nat bene out/ of your presence

[This page, Egerton 2726.]

But go *with* you and com) *with* yow ayein
 The Chambre dore / shortly for to seyn) 1217
 They opened and shette / and went her weye
 And forth *with* hem þey carieden) þe keye /
 And *commen* ayein) without delay
 What shold I tarien) / aH þe long day 1221
 He toke the chalk / and shope it in þe wise
 Of an Ingot/ as I shaH yow devise
 I sey he toke out of his owen) sleve
 A teyne of siluer euyH mot he cheve 1225
 Which þat ne was / but an vnce of weight/
 And taketh hede now of his cursed sleight/
He shoope his Ingotte / in lenth / and in brede [leaf 233]
 Of this teyne / *without* ony drede 1229
 So sliely þat the preest/ it nat espied
 And in his sleve ayein) / he gan) it hied
 And from) the fire / he toke vp his matere
 And in þe Ingot put/ it *with* mery chere 1233
 And in the watery vesseH / he it cast/
 Whan that hym lyst/ and bade þe preest as fast/
 What there is / put in thyn) hande and groope
 Thow fynd) shalt there / silver' as I hoope 1237
 [.
 *no gap in the MS.*]
 He put his hand) in / and toke vp a teyne
 Of silver fyn) / and glad / in euery veyne 1241
 Was this preest/ whan he sawe it was so
 Goddes blessing/ and his moders also
 And aH halowes / haue ye sir Chanon)
 Seid this preest/ and I her' malison) 1245
 But and ye vouchesauf / to techen) me
 This noble craft/ and this subteltee
 I woH be your' / in aH þat euer' I may
 Koth the Chanon) / yitte woH I make assay 1249
 The secund) tyme / þat ye mow taken) hede
 And ben expert/ of this / and in your' nede
[This page, Egerton 2726.]

Another day assay / in myn absence
 This disciplyne / and þis crafty science 1253
 let take another' ounce / koth he tho
 Of qwyk-siluere / with-out wordes mo
 And do there-with / as ye haue don or this
 with þat other / which þat now siluer' is 1257
 This preest hym besieth in aH þat he can
 To don as þis Chanon / this cursed man
 Commaunded hym / and fast blew the fire
 ffor to com to theffect / of his desire 1261
 And þis Chanon / right in þe mene while
 AH redy was / this preest/ efte to begyle
 And for a countenaunce / in his hande he bare
 An holowen styk / take kepe and beware 1265
 In þe ende of which / an once and no more
 Of siluer' lemaiH / put was / as byfore
 Was in his cole / and stoppeð with wex wele
 ffor to kepe in his lemaiH euery dele. 1269
 And while this preest/ was in his besynesse [leaf 233, back]
 This Chanon with his styk/ gan hym dresse /
 To hym anon / and his poudre cast in /
 As he dyð ere / þe devyH out of his skyn 1273
 Hym terne / I pray to god for his falshede
 ffor he was fals / in euery thyng/ and dede
 And with his styk/ aboue þe Crosselet/
 That was ordeyned / with þat fals get/ 1277
 He stered the coles / tilH relent gan
 The wexe ayeinst the fire / as euery man
 But it a fole be / wote wele þat it mot nede
 And aH þat in the styk/ was out yede 1281
 And in þe Crosselette hastely feH/
 Now gode sirs / what woH ye bet þan weH
 Whan þat þis preest/ was þus begiled ayein
 Supposyng nat but trouth / þe soth to seyn 1285
 He was so glad / þat I can nat expresse
 In no manere / his merth/ and his gladnesse

[This page, Egerton 2726.]

And to þe Chanon / he profred eftsone
 Body and gode / ya koth þe Chanon sone 1289
 Though I pore be / crafty þou shalt me fynd
 I warne the yitte / is there more behynd
 Is there ony Coper / here-in seid he
 Ye koth the preest / I trowe weH there be 1293
 Elles go by vs som / and þat as swythe
 Now sir go þy wey / and hie the blythe
 He went his way / and with the copers cam
 And þis Chanon it / in his handes nam 1297
 And of that Coper weyed out but an ounce
 aH to symple is my tung / to pronounce
 As mynystre of my wit / þe doublenesse
 Of this Chanon / rote of aH cursednesse 1301
 He semed frendly to hem / þat knewe hym nought /
 But he was fendly / both in hert and thought /
 It werieth me / to teH of his falnesse
 And natheles yitte woH I it expresse 1305
 To thentent / that men mow be ware there-by
 And for noon other cause truely
 He put the ounce of Coper in þe Crosselet /
 And on the fire / as swythe he hath it set / 1309
 And cast in poudre / and made the preest to blowe / [1f. 234]
 And in his werkyng / for he stowped lowe
 As he did ere / and aH nas but a Iape
 Right as hym list / the preest / he made his ape 1313
 And afterward in þe Ingotte / he it cast /
 And in the pan / put it at the last /
 With the water / and in he put his owen hand.
 And in his sleue / as ye byforehand 1317
 Herd me teH / hade a siluer teyne
 He slyely toke it out / þis cursed hyne
 vnwetyng this prest / of his fals craft /
 And in þe pannes botom / he hath it laft / 1321
 And in the water / rombled to and froo
 And wondir priuely toke vp also

[This page, Egerton 2726.]

The Coper Teyne / nat knowyng þis preest/
 And hid it / and hym hent by the brest/ 1325
 And to hym spake / and thus seid in his game
 Stoupeth adoun / by god ye be to blame
 Helpeth me now / as I did yow whilere
 Put in your' hande / and loke what is there 1329
 This preest/ toke vp þis siluer' teyne anoon
 And than seid the Chanon let vs goon
 With this iij. teynes / which þat we han wrought/
 To som goldsmyth / and wete yf they ben ought/ 1333
 ffor by my feith / I nold / for myn hode
 But yf þat þey were siluer' fyn and gode
 And þat as swythe / preued shaH it be
 Vn-to þe goldsmyth with this teynes .iiij. 1337
 They went/ and put this teynes in assay
 To fire and hamer / myght no man sey nay
 But þat þey weren / as hem ought to be
 This sotted preest/ whoo was gladder þan he 1341
 Was neuer' bird gladder / ayeinst the day
 Ne nyghtyngale / in the seson of May
 Was neuer noon / þat list bet to syng
 Ne lady lustier' / in karolyng 1345
 Or for to speke of loue / and wommanhede
 Ne knyght in armes / don a doughty dede
 To stonde in grace / of his lady dere
 Than hade this preest/ þis sory craft to lere / 1349
 And to this Chanon / thus he spake and seid. [leaf 234, back]
 ffor the loue of god / that for vs aH deid.
 And as I may deserue it vn-to yow
 What shaH this resceit cost/ telleth now 1353
 By our lady koth this Chanon it is dere
 I warn yow wele / for save I and a frere
 In Engelonð / there can no man it make
 No force koth he / now sir for goddes sake 1357
 what shaH I paye / telleth me I pray
 I-wys koth he / it is fuH dere I say

[This page, Egerton 2726.]

Sir' at a worde / yf þat the list it haue
 ye shull paye .xl. ti. so god me save 1361
 And ner' the frenshippe / þat ye did or this
 To me ye shold' paye more ywys
 This prest / þe som' of .xl. ti. anoon
 Of nobles fette / and toke hem euerychoon 1365
 To this Chanon' / for this ylk resceyt/
 Aȝ his werkyng/ nas but fraude and disceyt/
 Sir' preest he seid' / I kepe haue no loos
 Of my Craft/ for I wold' it kept were cloos 1369
 And as ye loue me / kepeth it secree
 ffor and men knewe / aȝ my subteltee
 By god þey wold' haue so grete envye
 To me / by cause of my philosophie 1373
 I shold' be dede / there were noon' other' weye
 God it forbede koth þe preest / what ye seye
 yitte hade I leuer' spenden' / aȝ þe gode
 Which þat I haue / and elles were I wode / 1377
 Than that ye shold' fall / in soch' myschief
 ffor your gode wiȝt / sir' haue ye right gode preef
 koth the Chanon' / and fare weȝ graunt mercy
 He went his wey / and neuere þe preest hym sye 1381
 After' þat day / and whan þat þis preest shoold'.
 Maken' assay at soch' tyme / as he wold'.
 Of this resceit fare wele / it wold' nat be
 Lo thus beiaped' and begiled' was he 1385
 Thus maketh he / his Introduccion
 To bryng folk/ to her destruccion
 Considereth sirs / how þat in ecch astate
 Bitwene men and gold' there is debate/ 1389
 So ferforth/ so that vnneth is there noon' [leaf 235]
 This multeplying blynt so many oon
 That in gode feyth / I trowe þat it be
 The cause grettest/ of soch' skarstee 1393
 As men reccorde / many mo than I.
 Philisophres speken' so mystely

In this Craft/ þat men han now a dayes
 They mow wele chittren / as þat doon Iayes 1397
 And in her termes sette her lust and peyne
 But to her purpoos / shuþ þey neuere atteyne
 A man may lightly lerne / yf he haue ought/
 To multiplie / and bryng his gode to nought/ 1401
 Lo soch a lucre it is / in this lusty game
 A mans merth / it woþ turne vn-to grame
 And empten also / grete and hevy purses
 And maken folk / for to purchacen curses 1405
 Of hem that han her gode / þere-to ylent/
 ffy for shame / þey þat han be brent
 Allas can þey nat flee / þe fires hete
 Ye þat it vse / I rede ye it lete 1409
 lest ye lese aþ / for bet þan neuere / is late
 Neuer to thryve / were to long a date
 Though ye proþ ay / ye shuþ it neuere fynde
 Ye ben as bold as is bayard the blynde 1413
 That blundreth forth / and pereþ castetþ noon
 He is as bold to renne ayeinst a stoon
 As for to go beside / in the hie weye
 So faren ye that multiplie I seye 1417
 Yf þat your yien kon nat seen aright/
 loke þat your mynd / lak nat his sight/
 ffor though ye loke neuere so brode and stare
 Ye shuþ no thyng wyn / on þat chaffare 1421
 But wasten aþ þat ye mow rappe and renne
 withdrawe the fyre / lest it to fast brenne
 Medleth no more with þat arte I mene
 ffor yf ye do / your thryft is goon fuþ clene 1425
 And right as swythe / I woþ yow tellen here
 What that the Philisophres seyn in þis matere
 Lo thus seith Arnold of the newe toun
 As his Rosarie / maketh mension 1429
 He seyth right thus without ony lye [leaf 235, back]
 There may no man Mercurie mortefye

[This page, Egerton 2726.]

But it be *with* his brothers knowleccheyng/
 How þat he / which that first seið this thyng/ 1433
 Of philisophres / fader was Hermes
 He seið how that the Dragon doutles
 Ne dyeth nat/ but yf that he be slayn
with his brother / and þat is for to seyn 1437
 By the dragon Mercurie / and noon other
 He vnderstode / and brymstone by his brother
 That out of Sol and luna / were ydrawe
 And therefore seið he / take hede to my sawe 1441
 Let no man besy hym / þis arte for to seche
 But yf that / þe entencion and speche/
 Of Philisophres / vnderstonde can
 And yf he do / he is / a lewde man 1445
 ffor this science / and this cunnyng koth he
 Is of the secree / of secretes *pardee*
 Also þere was a disciple of Plato
 That on a tyme / seið his maister to 1449
 As his boke senior wolþ bere witnesse
 And this was his demaund/ in sothfastnesse
 Telþ me þe name of þe priue stoon
 And Plato answerð vn-to hym anon 1453
 Take a stone / that Tytanus men name
 Which is that koth he / *magnasia* is þe same
 Seið plato / ya sir / and is it thus
 This is *ignotum per ignocius* 1457
 What is *magnasia* / gode sir I you prey
 Is it a water / þat is made I sey
 Of *elymentes .iiij.* koth plato
 Telþ me þe rote gode sir koth he þo 1461
 Of that water / yf it be your wil /
 Nay nay koth Plato / certeyn þat I nyð
 The philisophres sworn were euerychoon
 That þey shold discouere it in-to noon 1465
 Ne in no boke it write in no manere
 ffor vn-to crist/ it is so leef and dere

[This page, Egerton 2726.]

That he woH nat/ þat it discouered be
 But where it lyketh / to his deytee / 1469
 Men for to espire / and eke for to defende [leaf 236]
 Whom þat hym lyketþ / lo this is the ende
 Than conclude I thus / sen þat god of heven
 Ne woH nat þat philisophres neven 1473
 How that a man / shaH com vn-to this stone
 I rede vs for þe best/ let it gone
 ffor who so maketh god his aduersarie
 As for to werk ony thyng in contrarie 1477
 Of his wiH/ neuer shaH he thryue
 Though he multeplie terme of his lyve
 And there appoynt/ for ended is my tale
 God send euery true man bote of his bale / 1481

Hic desinit fabula seruientis Canonici

GROUP H. FRAGMENT IX.

§ 1. THE MANCIPLE'S HEAD-LINK.

et incipit prologus Mancipuly

[Egerton 2726, on leaf 236.]

Wot ye nat where / þere stant a litle toun
 Which þat cleped is / bob vp and doun
 Vnder the blee / in Caunterbury weye
 There gan our hoost / for to iape and pleye 4
 And seid sires what don is in the myre
 There is no man for prayer ne for hyre
 That wol awake / our felawes arn behynde
 A theef myght ful lightly robbe and bynde 8
 Se how he nappeth / see for goddes bones
 That he wol fall from his hors at ones
 Is þat a coke of london / with meschaunce
 Do hym com forth / he knoweth his penaunce 12
 ffor he shall tell a tale by my fay
 aþ-pough it be nat worth a boteþ hay
 Awake þou koke sit vp / god yeue þe sorow
 What ayleth the to slepe by þe morow 16
 Hast þou had fleen aþ nyght or art þou dronk /
 Or haast þou with som quene / aþ nyght yswonk /
 So that þou maist nat / hold vp þyn hede
 This Cook þat was pale and no þing rede 20
 Seid to our hoost / as god my soule blesse
 As there is fall on me / soch heuynesse
 Note I nat why / but me were leuer slepe [leaf 236, back]
 Than the best galon wyn / þat is in chepe 24
 [This page, Egerton 2726.]

Well koth þe maunciple / yf I may do ese
 To the Sir Cook/ and no wight displese
 Which that here rideth / in this company
 And our' hoost wold of his curtesy 28
 I wold as now excuse þe of þy tale
 ffor in gode feith/ þy visage is fuH pale
 Thyn yien dasen eke / as me thynketh
 And wele I wote / thy breeth fuH foule stynketh 32
 That sheweth wele / þou art nat wele disposed
 Of me certeyn þou shalt nat/ be glosed.
 See how he yaneth / see þis drunken wight/
 As though he wold swallow vs anon ryght/ 36
 Hold cloos þy mouth/ for thy fader kyn
 The deueH of heH / set his fote there-in
 Thy cursed breth / effecte woH vs aH/
 ffy stynkyng Swyn / foule mot þe faH/ 40
 A taketh hede sirs / of this lusty man
 Now swete sir' / woH ye iust at þe fan
 There-to me thynketh/ ye ben right wele yshape
 I trowe ye drunk haan / wyn of ape 44
 And þat is whan men pleye with a strawe
 And with his speche / þe Cooke wax angrye and wrawe
 And on þe maunciple gan to nodde fast/
 ffor lak of speche / and doun þe hors hym cast/ 48
 where as he lay / tyH þat hym men vptoke
 This was a faire Chyuache of a Cooke
 Allas þat he hade nat/ hold hym by his ladle
 And or þat he ayein were / in his sadle 52
 There was grete shovyng to and froo
 To lyft hym vp / and moch care and woo
 So vnweldy / was þis sory palled goost/
 And to þe Maunciple / þan spake our' hoost/ 56
 By cause that drynk hath dominacion
 vp-on this man / by my savacion
 I trowe he leudly / tel woH his tale
 ffor were it wyn / or strong musty ale 60

[This page, Egerton 2726.]

That he drank/ he speketh in his nose
 He snuffeth fast/ and eke he hath the pose
 He hath also to do more than ynough [leaf 237]
 To kepe hym / in his sadle out of þe slough 64
 And yf he fall from his caple eft sone
 Than shuþ we all han ynough to done
 In lyftyng vp / his hevy drunken cors /
 Tell on thy tale / of hym make I no fors 68
 But yitte Maunciple / in feith þou art to nyce
 Thus openly / to repreve hym / of his vyce
 Another day / he wolþ peraventure
 Reclayme the / and bryng þe to lure 72
 I mene / he speke wolþ / of smale thynges/
 And for to pynchen / at thy rekenynges
 That were nat honest / yf it cam to preef
 kotþ þe Maunciple / þat were a grete myschief 76
 So myght he lyghtly / bryng me in þe snare
 Yitte hade me leuer / pay for þe mare
 which þat he rytte on / þan he shold with me stryue
 I wolþ nat wratth hym / as mot I thryue 80
 That / þat I spake / I seid it in my bourde
 And wete ye what/ I have here in my gourde
 A draught of wyn / it is / of a ripe grape
 And right anon / ye shuþ se a gode iape 84
 This Coke shaþ drynk/ þere-of yf I may
 vp peyne of deth / he wolþ nat sey me nay
 And certenly to tell as it was
 Of this vesseþ / þe Cooke / drank fast allas 88
 what nedeth it / he drank ynough byforn
 And whan he hade pouped / in his horn
 To the Maunciple / he toke þe gourde agayn
 And of that draught / þe Cook was wonder fayn 92
 And thanked hym / in soch wise as he coude
 Than gan our hoost / to laugh wonder loude
 And seid I se wele / it is necessarie
 Where þat we goo / gode drynk with vs to carie 96

[This page, Egerton 2726.]

ffor þat woH turne rancour and diseſe
 To accorde and loue / and many a rancour peſe
 O þou Bacus / bleſſed be thy name
 That ſo canſt turne / ernest in-to game 100
 Worſhipe and thank be / vn-to thy deitee
 Of that mater ye gete no more for me
 TeH on thy tale Maunciplie I the prey [leaf 237, back]
 Wele ſir koth he / now herken what I ſey 104

Hic desinit prologus Mancipij

et

Incipit fabula sua de la Crowe

[Egerton 2726, on leaf 237, back.]

WHan Phebus was dwellyng in erth adoun
 As old bokes maken mensyoun
 He was þe most/ lusty bachelere
 In all this world / and eke þe best Archiere 108
 He slough anon þe serpent Phiton as he lay
 Slepynge ayeinst þe son / vp-on a mery day
 And many another noble / worthy dede
 He *with* his bowe wrought / as men mow rede 112
 Pleyen he coude / on euery mynstralsye
 And syngen þat it was a melodye
 To heren of his clere voice the soun
 Certes the kyng of Thebes Amphyoun 116
 That *with* his syngynge walled þat Citee
 Coude neuere syngen half so wele as hee
 There-to he was / the semeliest man
 Thas is or was / sen þat þe world began 120
 What nedeth it / his fetures to discryve
 ffor in this world / was noon so faire on lyve
 He was there-*with* fulfilled of gentillesse
 Of honour / and of perfite worthynesse 124
 This Phebus / that was flour of bachelrye
 As wele in fredom / as in Chivalrye
 ffor his desport/ in signe of victorie
 O Phiton / so as telleth vs þe storie 128
 Was wont to bere in his hande a bowe
 Now hade þat Phebus in his hous a crowe
 Which in a cage / he fustred many a day
 And taught it speke / as þat men teche a Iay 132

[This page, Egerton 2726.]

White was this Crowe / as is a snowe-white swan
 And countrefete þe speche of euery man
 He coude / whan he shold^t tel^l a tale
 There-*with* in a^{ll} þis werl^d / no nyghtyngale 136
 Ne coude by an hundred^t thousand^t dele [leaf 238]
 Syngen^t so wonder^t merely and wele
 Now had^t this Phebus / in his hous a wyf/
 Which that he loved^t more than^t his lyf/ 140
 And nyght and day / dyd ever^t his diligence
 Hir for to ples^e / and doon^t hir reuerence
 Save onely / yf the soth^t / that I sha^{ll} seyn^t
 Ielous he was / and wold^t haue kept hir^t feyn^t 144
 ffor hym were loth^t byiaped^t / for to be
 And so is euery wight / in soch^t degree
 But a^{ll} for nought / for it auaileth^t nought/
 A gode wyf / þat is clene / of werk and thought/ 148
 Shold nat be kept / in noon^t awaite certein
 And truely / the labour is in veyn^t
 To kepe a shrewe for it wo^{ll} nat be.
 This hold I. for a verray nycetee 152
 To spille labour^t / for to kepe wyves
 Thus writen^t old^t clerkes in her lyves
 But now to purpos / as I first began^t
 This worthy Phebus / doth a^{ll} þat he can 156
 To ples^e hir / wenyng þat soch^t plesaunce
 And for his manhode / and his gouernaunce
 That no man shold^t / haue put hym from^t his grace
 But god it wote / there may no man embrace 160
 As to destreyne / a thyng/ which þat nature
 Hath naturelly / sette in a creature
 Take ony bird^t / and put it in a kage
 And do a^{ll} thyn^t intent / and þy corage 164
 To fustre it tenderly / *with* mete and drynk/
 Of a^{ll} deyntees / þat þou canst bethynk/
 And kepe it as clenly / as þou may
 A^{ll}-though his cage of gold^t be neuere so gay 168

[This page, Egerton 2726.]

Yitte hade this bird by .xx. thousand fold
 leuer' in a fforest/ þat is rude and cold
 Goo ete wormes / and soch wrecchednesse
 ffor euere þis bird wold don his besynesse 172
 To escape out of his cage yf þat he may
 His libertee / this bird desireth ay
 Let take a Cat / and fostre hym well with mylk/
 And tendre flessch / and make his couche of sylk/ 176
 And let hym seen a mous / go by the wail / [leaf 238, back]
 Anoon he weyueth mylk/ and flessch and aH
 And euery deyntee / that is in that hous
 Soch apetyte hath he / to ete the mous 180
 lo here hath lust/ his dominacion
 And appetite / flemeth disrecion
 A she wolf hath also / a velens kynd
 The lewdest wolf/ þat she may fynd 184
 Or leest of reputacion / þat wold she take
 In tyme whan þat hir list to han a make
 AH thise ensaumles / speke I. by thise men
 That ben vntrewe / but no thyng by wommen 188
 ffor men han euere / a likerous appetite
 On lower thyng / to perfourme her delite
 Than on her wyfes / ben þey neuere so feire
 Ne neuere so true / ne so deboneire 192
 fflessch is so newe fangett/ with meschaunce
 That we ne con / in no thyng haue plesaunce
 That sowneth in-to vertue ony while
 This Phebus / which þat pough vp-on no gyle 196
 Disceyued was / for aH his iolytee
 ffor vnder hym / another hade she
 A man of litle reputacion
 Nat worth to Phebus in comparison 200
 The more harme is / it happeth often so
 Of which there comth / mocheH harme and woo
 And so byfeh / whan Phebus was absent/
 His wyf anoon / hath for hir lemman sent/ 204

[This page, Egerton 2726.]

Hir lemman sertes / þis is a knavyssh speche
 fforyeue it mee / and þat I you beseche
 The wise Platoo / seith as ye mow rede
 The worde mot/ nede accorde with þe dede 208
 Yf men shuþ proprely / tell a thyng/
 The worde mot Cosyn be / to þe werkyng/
 I am a boystous man / right thus sey .I.
 There nys / noon other difference / truly 212
 Bitwene a wyf/ þat is of hye degree
 Yf of hir body / dishonest she bee
 And a pouere wenche other þan this/
 Yf so be þe werken both amys/ 216
 But that the gentile / in estate aboute [leaf 239]
 She shaþ be cleped his lady / as in love
 And for that other is a poure womman
 She shaþ be cleped his wenche / or his lemman 220
 And god it wote / myn owen dere brother'
 Men leyn þat one / as lowe / as lith þat other'
 Right so bitwene / a titeles tyraunt/
 And an outlawe / or a theef erraunt/ 224
 The same I sey / there is no difference
 To Alisaundre / told was this sentence
 That for the tyraunt/ is of gretter myght
 By force of meynee / for to slee down ryght/ 228
 And bren hous and home / and make aþ pleynd
 Lo therefore is he cleped a Capiteyn
 And for the Outlawe hath / but smaþ meynee
 And may nat do / so grete an harme as hee 232
 Ne bryng a cuntree/ to so grete myschief/
 Men clepe hym an outlawe / or a theef/
 But for I am a man / nat Textuele
 I woþ nat tell of textes neuer a dele 236
 I woþ go to my tale / as I began
 Whan phebus wyf / hade sent for hir lemman
 And they wroughten / all her lust volage
 The white crowe / þat hyng ay in þe kage 240

[This page, Egerton 2726.]

Byheld her werk / and seid neuer a word
 And whan þat home was com / Phebus þe lord.
 The crowe sang Cukkow Cukkow Cukkow
 What bird koth Phebus / what song syngest þou 244
 Ne were þou wont so merely / to syng
 That to my hert it was a reioysyng
 To here þy voice / allas what song is this /
 By god koth he I syng nat amys 248
 Phebus koth he / for aþ þy worthynesse
 ffor aþ þy beautee / and þy gentillesse
 ffor aþ þy song / and aþ þy mynstralceye
 ffor aþ þy waytyng / blered is thyn yie 252
 With one of litle reputacion
 Nat worth to the in comparison
 The mountaunce of a gnatte so mot I thryve
 ffor on thy bedde / þy wyf I sawe hym swyve / 256
 What wol ye more / þe crowe anon hym told [lf. 239, bk.]
 By sadde tokenes / and by wordes bold
 How þat his wyf / hade don hir leccherie
 Hym to grete shame / and to grete velanye 260
 And told hym eft / he saw it with his yien
 This Phebus / gan a-way-ward for to wrien
 And thought his sorowfuþ hert brast a two
 His bowe he bent / and sette there in a floo 264
 And in his Ire / his wyf / þan hath he slayn
 This is theffect / there is no more to sayn
 ffor sorow of which / he brake his mynstralsye
 Both harpe and leute / gytern and sautrye 268
 And eke he brake his arowes / and his bowe /
 And after þat þus spake he to the Crowe
 Traytour koth he / with tung of Scorpion
 Thow hast me brought / to my confusion 272
 Allas þat I was wrought / why nere I dede
 O dere wyf / gemme / of lustihede
 That were to me so sad / and eke so trewe
 Now lyst / þou dede / with face pale of hewe 276

[This page, Egerton 2726.]

ffull giltles / þat durst I swere y-wis /
 O racle hond to don) so foule a mys
 O trouble witte / o Ire reccheles
 That vnauised / smytest gyltles 280
 O wan-trust / full of fals suspencion
 Where was thy witte / and þy discrecon
 O euery man be ware of rakelnesse
 Ne trowe no thing / without strong witnesse 284
 Smyte nat so sone / or þat ye weten) why
 But beeth auised / wel and soberly
 Or ye don) / ony execucion
 Vp-on) your Ire / for suspencion 288
 Allas a thousand folk han) / for racle Ire
 ffully fordone or brought hem in þe myre
 Allas for sorow / I wol my self slee
 And to the Crowe / o fals thief seid he 292
 I woll þe qwyte anoon) / þy fals tale
 Thow song whilom) like a nyghtyngale
 Now shalt þou fals thief þy song forgone
 And eke thy white fethers euerychone / 296
 Ne neuer in aȝ thy lyf / ne shalt þou speke / [leaf 240]
 Thus shult men / on) a traytour ben) a-wreke
 Thow and þyn) of-spryng / ever shult be blake
 Ne neuer swete noise / shult ye make 300
 But euer crie ayeinst / tempest and reyn
 In tokenyng / þat þurgh þe / my wyf is sleyn
 And to þe Crowe he stirt / and þat anoon
 And pulled his white fethers of euerychoon 304
 And made hym blak / and reft hym aȝ his song
 And eke his speche / and out at the dore hym slong
 Vn-to þe deviȝ / which I hym betake
 And for this caas / ben) aȝ crowes blake / 308
 Lordynges by this ensauple I you preye
 Beth ware and taketh kepe / what þat ye seye
 Ne telleth never no man / in aȝ your lyf/
 How þat another man / hath dyght his wyf / 312

[This page, Egerton 2726.]

He wolþ you hate / mortally certeyn
 Daun Salamon / as wise clerkes seyn
 Techeth a man / to kepe his tung weþ/
 But as I seid I am nat texteweþ / 316
 But natheles / þus taught my dame *
 My son þynk/ on þe crowe/ a goddes name/
 My son kepe wele thy tung/ and kepe thy frende
 A wykkeþ tung/ is wers þan a feende 320
 My son from a fend / men mow hem blesse
 My son / god of his endlees godenesse
 Walleth a tung with teeth / and lypes eke
 ffor a man shold hym avise / what he speke 324
 My son fuþ oft/ for to moche speche
 Hath many a man ben spylt/ as clerkes teche
 But for litle speche / avisely
 Is no man shent/ to speke generally 328
 My son þy tung/ sholdest þou restreyne
 at all tymes / but whan þou dost þy peyne
 To speke of god / in honour and prayere
 The first vertue son yf þou wolt lere 332
 Is to restreyne / and kepe wele þy tung
 Thus lerne children / whan þat þey be yong/
 My sone of mocheþ spekyng eviþ aviseþ
 There lesse spekyng hade / ynough suffiseþ. 336
 Comþ moche harme/ thus was me told and taught/ [lf. 240, bk.]
 In mocheþ speche / synne ne wanteth nat/
 Wost þou nat/ where-of a racle tung serueth
 Right as a swerd for-kytteth / and kerueth/ 340
 An arme a two / my dere son right so
 A tung kytteth / frendship all a two
 A iangeler is to god abhomynable
 Rede Salamon / so wise and honourable 344
 Rede David in his psalmes / rede Senek
 My son speke nat/ but with thyn hede þou bek/
 Dissimule as þou were deaf/ yf þat þou here
 A iangeler speke / of parlous matere 348

[This page, Egerton 2726.]

The flemmyng seith/ and lerne it/ yf the lest/
 That litle ianglyng causeth moche rest/
 My son/ yf þou no wykked word hast seid
 The dare nat drede / for to be bewreid 352
 But he þat hath mysseyde / I dare wele seyn
 He may by no waye / clepe his worde ageyn
 Thyng þat is seid / is seid / and forth it goth
 Though hym repent/ or be him leef or loth 356
 He is his thraH / to whom þat he hath seid
 A tale/ of which/ he is now eviH appayed
 My son be ware / and be noon auctor newe
 Of tidynges whether þey be fals or trewe 360
 Where-so þou com / amonges hie or lowe
 Kepe well þy tung/ and thynk vpon þe crowe/. 362

Hic desinit fabula Mancipij de la Crowe

GROUP I. FRAGMENT X.

§ 1. THE BLANK-PARSON LINK.

[*This is really a link between some unwritten Tale and the Parson's. It has been made into the Manciple-Parson Link (or Yeoman-Parson by the Christ-Church MS) by Chaucer's copiers, though not meant for it.*]

& Incipit prologus Rectoris fabule

[Egerton 2726, on leaf 240, back]

By that þe Maunciple / hade his tale ended.
The son) from) þe South lyne/ was discended.
So lowe that he nas nat/ to my sight/
Degrees .ix. / and .xx^v of hight/ 4
x. of þe Clok / it was tho as I gesse
ffor .xj. fote / and litle more/ or lesse
My shadow was / at thilk tyme as there
Of soch fete / as my length parted were 8
In .vj fete equaH / of proporcion [leaf 241]
There-with the mones exaltacion
I mene libra / aH-wey gan) ascende
As we were entryng/ at a thorpes ende 12
ffor which our hoost/ as he was wont to gye
As in this caas / our' ioly company
Seid in this wise / lordynges euerychone
Now lakketh vs no tales moo þan one 16
ffulfilled is my sentence / and my decree
I trowe þat we han) herde in ecch degree
AH-most fulfilled is / aH myn) ordenaunce
I pray to god / so yeue hym right gode chaunce 20
That telleth/ this tale to vs lustely
Sir' preest koth he / art þou a vicary
Or art þow parson) / sey soth be thy fey
Be what þou be / ne breke þou nat our pley 24

[This page, Egerton 2726.] q q

ffor euery man saue þou / hath told his tale
 Vnbokle and shewe vs / what is in þy male
 ffor truely me thynketh / by þy chere
 Thow sholdest knytte vp wele a grete matere 28
 Telh vs a fable anon / for goddes bones
 This parson answerd / aH at ones
 Thow getest / fable noon ytolde for me
 ffor Poule þat writeth vn-to Tymothe 32
 Repreven hem / þat weyven sothfastnesse
 And tellen fables / and soch wrecchednesse
 Why shold I sowe draf / out of my fyst /
 Whan I may sowe whete / yf þat me lyst / 36
 ffor which I sey / þat yf þou list to here
 Moralitee / and vertuous matere
 And þan / that ye woH yeue me audience
 I woH fayn / at cristes reuerence 40
 Do yow plesaunce leefuH / as I can
 But trusteth wele / I am a sothern man
 I can nat geest / rom / ram / ruf by lettre
 Ne god wote / ryme hold I but litle better 44
 And therefore yf þou list / I woH nat glose
 I woH yow telh a mery tale in prose
 To knytte vp aH þis feest / and make an ende
 And Ihesu for his grace / witte me sende / 48
 To shewe yow / þe weye in this viage [leaf 241, back]
 Of thylk perfyte glorious pilgrymage
 That hight Ierusalem celestiaH /
 And yf ye vouchesauf / anoon I shaH / 52
 Begynne vp-on my tale / for which I prey
 Telh your avice / I can no better sey
 But natheles / this meditacion
 I put it ay / vnder correccion 56
 Of clerkes / for I am nat textueH /
 I take but þe sentence / trusteth weH
 Therefore I make / a protestacion
 That I woH stond / to correccion 60

[This page, Egerton 2726.]

Vp-on) this worde / we han) assented) sone
 ffor as vs semed) / it was to done
 To enden) / in som) vertuous sentence
 And for to yeve hym / space / and audience 64
 And bad our' hoost/ he shold) to hym sey
 That aH we / to tell his tale hym prey
 Our' hoost/ hade þe wordes / for vs aH
 Sir' prest koth he / now faire yow byfah 68
 Sey what yow list/ and we woth gladly here
 And with þat worde / he seid) in þis manere
 Telleth koth he your meditacon)
 But hasteth yow / þe son) / woth adoun) 72
 Beth fructuous / and þat in litle space
 And to do wele/ god send) yow his grace 74
 Hic desinit prologus Rectoris/

[There are no paragraph-breaks in the MS, but Tyrwhitt's are kept in the print for convenience sake.]

et incipit fabula SuA.

[75]
¹ Our swete lord of heven / that no man woH
 peryssh / but woH þat þey com aH to the
 knowlecche of hym / and to the blisfuH lyf
 that is perdurable / [76] Amonesteth vs / by the
 prophete Ieremye / and seith in this wise /
 [77] Stondeth vp-on the weyes / and seeth / and axeth
 of old pathes / that is to seye of old sentences /
 which is the gode weye / [78] and walketh in that weye /
 and ye shuH fynde / refresshyng for your soules &c /
 [79] Many ben the weyes espirituels / that leden folk /
 to our lord Ihesu Crist / and to þe reigne of glorie /
 [80] of which weyes / there is a fuH noble weye / and a
 couenable which may nat fayle / to man / ne to
 womman þat purgh synne hath mysgone / from the right
 weye / of Ierusalem celestiaH / [81] And this weye is cleped
 Penitence / of which man / shold gladly herken / and
 enqweren / with aH his hert / [82] to weten what is Pen-
 itence / and whennes it is cleped Penitence / and in how
 many maners / ben þe accions of werkynges of Penitence
 [83] and how many spices there ben of penitence / and
 which thynges appertenen / and byhoven to Penitence / and
 which thynges distourben Penitence /

[¹ leaf 242]

[This page, Egerton 2726.]

[84] Seint Ambrose seith / that Penitence is / the
 pleyning of a man / for the gylt/ that he hath done / and no
 more to do / ony thyng for which hym ought to pleyne /
 [85] And som doctour seith / Penitence is the wayment-
 yng of a man / þat soroweth for his synne / and pyneth
 hym self/ for he hath mysdoon / [86] Penitence / with
 certein circumstaunces/ is verray repentaunce of a man/ that
 halt hym / self in sorow / and other peyne for his gyltes /
 [87] and for he shaþ be verray penitent/ he shaþ first
 bewail the synnes that he hath doo / and stedfastly
 purposen / in his hert/ to haue shryft/ of mouth / and to
 don satisfaccion / [88] and neuer to do thyng for which
 hym ought more bewayle / or to compleyne / and to con-
 tynue in gode werkes / or elles his repentaunce may nat /
 avaiþ / [89] ffor as seyth Seint Isidre / he is a laper and
 a gabber/ and no verray repentant/ þat eft sone doth
 thyng/ for which hym ought repent/ [90] wepyng/
 and nat for to stynt to synne / may nat avaiþ / [91] But
 natheles / men shuþ hope / þat euery tyme / that man
 falleth/ be it neuer so oft / that he may arise / þurgh peni-
 tence / yf he haue grace / but certainly / it is grete doute /
 [92] for as seith Gregorie / vnneth ariseth he out
 of synne / þat is charged with the charge of eviþ vsage /
 [93] and therfore repentyng folk/ þat stynt for to
 synne / and forlete synne / or synne forlete hem / holy
 chirche halt hem seker of her savacon / [94] And
 he þat synneth / and verrely repenteth hym / in his last day/
 holy chirche / yitte hopeth his savacon / by þe grete
 mercy of our lord Ihesu Crist/ for his repentaunce / but
 take the seker weye/

[95] and now seith / I haue declared yow / what
 thyng is penitence / now shuþ ye vnderstonde / þat þere
 ben .iiij. accions of Penitence / [96] The first is /
 that a man be baptised / after that he hath
 synned. [97] Seint ¹Austyn seith / but he be penitent /
 for his old synfuþ lyf/ he may nat begynne the newe

[¹ leaf 242, back]

clene lyf/ [98] ffor certes yf he be baptised with-outen
penitence of his old gylt/ he resceyueth the mark/ of
baptisme / but nat þe grace / ne the remyssions of his
synnes / til he haue verray repentaunce / [99] Another
defaute is this / þat men doon dedely synne / after that
they han resceyued baptisme / [100] The .iiij^{de} defeaute
is this/that men fallen/invenyaht synnes/after her baptisme
from day to day / [101] There-of seith Austyn /
þat Penitence of gode and humble folk/ is the
penitence of euery day /

[102] The spices of Penitence ben .iiij. / that one
of hem is solempne / another commune / and the
thirde is pryvee / [103] thyk penaunce þat is so-
lempne / is in ij. maners / as to be put out/ of holy
chirche / for slaughter of children / and soch /
maner thyng/ [104] Another thyng is / whan man
hath synned openly / of which synne / þe fame is openly
spoken / in þe cuntree and than holy chirche by Iuge-
ment distreyneth hym / for to don open penaunce / [105]
Commune penaunce is þat prestes enIoynen men/in certein
caas as for to go perauenture / naked in pilgrimages /
or bare-fote / [106] Pryvee penaunce is thyk/ that
men doon / aȝ day for pryve synnes / of
which we shryue vs priuelye and resceyve pryvee penaunce /

[107] Now shalt þou vnderstonð what is behovely /
and necessarie to verray perfite penitence / and þis
stant on .iiij. thynges / [108] Contricion of hert/ Con-
fession of mouth / and Satisfaccion / [109] ffor which
seith Seint Iohn Crisostomus / Penitence distreyneth man /
to accepte / benignely euery payne / þat hym is enIoyned /
with contricion of hert/ and shryft of mouth/ with satis-
faccion / and in werkyng of aȝ maner humylitee/ [110]
and this is fruytful penitence/Ayeinst .iiij. thynges/in which
we wrath our lord Ihesu Crist / [111] þis is to sey /
by delite in thynkyng/ by rechelesnesse in spekyng/
by wykkeð synful werkyng/ [112] And ayeinst thise

[This page, Egerton 2726.]

wykkȝd gyltes/is Penitence/þat may be lykkened vn-to a tree /
 [113] þe rote of this tree / is contricion / þat hideth
 hym in the hert // of hym / þat is verray repentaunt/ right as
 þe rote of a tree / hydeth hym in the erthe. [114] Of the
 rote of Contricion / spryngeth a stake / that bereth braunches
 and leues of Confession / and fruyt of Satisfaccion / [115]
 ffor which Crist seith in his gospell / doth digne fruyt / of
 Penitence / for by this fruyt mow men vnderstonde / and knowe
 this tree / and nat by the rote þat is hydde in þe hert /
 of man / ne by þe braunches / ne the leues / of confession /
 [116] and þefore our lord Ihesu Crist seith thus / by
 the fruyt of hem ye shul knowe hem [117] Of this
 rote eke spryngeth / a seede of grace the which is
 moder of sekirnesse / and in this sede / is egre and hote
 [118] þe grace of this sede / spryngeth of god / þurgh re-
 membraunce on þe day of dome / and on þe peynes of
 heh / [119] Of this mater seyth / Salamon that in the
 drede of god / man forlete[t]h his synne [120] The hete
 of þis seede / is þe love of god / and þe desiryng / of þe
 Ioye perdurable [121] ¹This hete draweth the hert of a
 man to god / and doth hym hate his synne / [122] for
 sothely / there is no thing / þat savoureth so wele to a child /
 as the mylk of his Norice / ne no thing is to hym more abhom-
 ynable / than thilk mylk / whan it is medled with
 other mete / [123] Ryght so þe synful man þat loueth
 his synne / hym semeth þat it is most swete to hym / of
 ony thyng / [124] but from þat tyme / þat he loueth sadly /
 our lord Ihesu Crist / and desireth the lyf perdurable / there
 nys to hym / no thyng more abhomynable / [125] ffor /
 sothly the lawe of god / is the love of god / ffor which
 Dauid þe prophete seith I haue loved thy lawe / and hated
 wykkednesse / and hate / he þat loveth god / kepeth his lawe /
 and his / worde / [126] This tree sawe þe prophete Danyel in
 sperit / vp-on the avision / of Nabogodonosor / whan he coun-
 ceilled / hym to do penitence / [127] Penaunce is the tree
 of lyf to hem þat it resceyven / and he þat holdeth hym /

[1 leaf 243]

in verrey Penitence / is blissed after the sentence / of Salamon

[128] In this Penitence and contricion / man shaþ vn-derstonde / .iiij. thynges þat is to sey / what is contricion / and which ben þe causes / þat meven a man to contricion / and how he shaþ be contrite / and what contricion availeth to the soule / [129] Than is it thus / þat contricion / is þe verray sorow / þat a man resceyueth in his hert / for his synnes / with sad purpoos / to shryve hym and to do penaunce / and neuer more to do synne / [130] and þis sorow shaþ ben in this maner / as seith Seint Bernard / it shaþ be hevy and grevous and full sharpe and poynant / in hert / [131] first for man hath agylt his lord and his creatour / And more sharpe and poynant / for he hath agilt his fader celestiaþ / [132] And yitte more sharpe and poynant / for he hath wratthed and agilt / ayeinst hym / that bought hym / þat with his precious blode hath deliuered vs / from þe bondes of synne / and from þe crueltee of the deviþ / and from þe peynes of heþ /

[133] The causes that oughten meve a man to contricion / ben .vj. first a man shaþ remembre hym / of his synnes / [134] but loke he / that thylk remembraunce / ne be to hym no delite / by no weye / but grete shame and sorow / for his gylt / ffor Iob seith / synfulþ / men doon werkes / worthy of confusion / [135] and therfore seith Ezechie I woþ remembre me aþ the yeris of my lyf / in bitternesse / of myn hert / [136] And our lord seith / in the Appocalypes / Remembre yow from whens / þat ye ben falle / for byfore that tyme / that ye synned / ye weren the children of god / [. . . *no gap in the MS.*] [137] but for your synne / ye ben wexen thraþ and fouþ / and membres of the feend / hate of aungels / sclaunder of holy chirche / and fode of þe fals serpent / perpetueþ mater of the fire of heþ / [138] And yitte more foule and abhominable for ye trespasen so oft tyme / as doth þe hound / þat retourneth to ete his spewyng / [139] and yitte

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be ye fouler' ffor your' long contynuyng in syn) and
 your synfuH vsage / for which ye ben) roten) in your
 synne / as a beste in his dung/ [140] Soch maner of
 thoughtes / maketh man have shame of his ¹Syn/
 and no delite / As god seith / by the prophete Ezechiel
 [141] ye shuH remembre yow / of your weyes / and they
 shuH displese yow / Sothely synnes / ben) the weyes / that
 leden) folk to heH/

[142] The secunde cause / that ought make a man
 to haue disdeyne of synne / is this / That as seyth Seint
 Petir / who-so þat doth synne / is thraH of synne / and
 synne putteth a man / in grete thraldom) [143] And ther-
 fore seith the prophete Ezechiel / I went sorowfuH in
 dysdeyn) of my self / and certes wele ought a man
 haue disdeyn) of synne / and withdrawe hym from) that
 thraldom) / and velanye / [144] And loo what seith Senek/
 in this mater' / he seith thus / þough I wost/ þat
 neyther god ne man / ne shold' neuer' knowe it / yitte
 wold' I have disdeyn) for to do synne / [145] And þe
 same Seneca seith / Also þat I am born) to gretter' thyng
 than to bee thraH to my body / or than/ for to maken) of my
 body a thraH/ [146] Ne a fouler' thrall / may no man/ ne
 womman/ maken of his body / þan) for to yeve his body
 to synne / [147] aH were it þe foulest/ cherle / or the
 foulest womman / that lyueth and leest of value / yitte is he
 þan more foule / and more in seruitute / [148] euere
 from) þe hier' degree / þat man falletH / the more is he
 thraH/ and more to god vile / and to þe world' abhom-
 ynable / [149] O god wele ought man haue disdeyn) /
 of synne seth þat þurgh synne / þere as he was free /
 now is he maketh bonde / [150] And therefore seith seint
 Austeyn) / yf þow have disdeyn) of thy seruauant yf he
 agylt/ or synne/ have þou þan disdeyn)/ þat þou
 sholdest do synne [151] take reward' of thy
 value / þat þou ne be / to foule to thy self / [152]
 Allas wele oughten) they than) haue disdeyn) / to be

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seruauntes and thralles to synne / and sore ben a-shamed
 of hem self/ [153] þat god of his endles godenes /
 hath sette hem in hie astate / or yeve hem witte / strength
 of body / heale / beaute / prosperitee / [154] and
 bought hem from þe deth / with his hert blode / that
 they so vnkyndely ayenst his gentillesse / quyten hym so
 veleynsly / to the slaughter of her owen soules / [155] O
 gode god ye wommen þat ben of so grete beautee /
 remembreth yow / of the proverbe of Salamon he saith
 [156] lykkeneth a faire womman þat is foule of hir body /
 lyke to a ryng of gold / þat were in the groyne / of a sowe
 [157] right so / as a sow wroteth in euery ordur so
 wroteth she hir beautee / in styngyng synne /

[158] The thirde cause / that ought meue a man /
 to contricion / is drede of the daye of Dome / and of the
 horrible peynes of heH / [159] for as seith Seint Ierom /
 At euery tyme / that we remembreth / of the day of dome I
 qwake / [160] for whan I ete or drynk / or what so þat I
 do / euer semeth me / þat þe trumpe sowneth in myn ere /
 [161] Rise ye vp that ben dede and comth to the
 iugement/ [162] O gode god mocheH ought a man / to
 drede soch a Iugement/ there as we shuH ben aH /
 As Seint Poule seith byfore the sete of our lord Ihesu
 Crist / [163] where as he shaH make a generaH / ¹Con-
 gregacion / where as no man may be / absent / [164] for
 certes / ther' ne avaieth noon essoyen / ne excusacon /
 [165] and nat onely / that our' defautes / shuH be
 iuged / but eke that aH our' werkes / shuH openly
 ben knowe / [166] And as seith Seint Bernard / there ne
 shaH no pledyng avaiH / ne sleight / we shuH yeve
 rekenyng / of euery ydeH worde / [167] there shuH we han
 a iuge / that may nat be disceyved / ne corrupt / and
 therefore certes aH our' thoughtes be discourered as to hym /
 ne for prayer' ne for mede / he shaH nat be corrupt /
 [168] And therefore seith Salamon / the wrath of god /
 [. no gap in the MS.]

[¹ leaf 244]

ne woſt nat spare no wight/ for prayer ne for yifte / and
 therefore / at the day of dome / there nys noon hope to escape /
 [169] wherfore as seiþ / seint Anselme / fuþ grete
 angwyssþ shuþ the synfuþ folk have / at that tyme /
 [170] there shaþ þe stierne and wroþ Iuge / sitte above /
 and vnder hym / the horrible pitte of heþ open to de-
 stroye hym / þat mot be-knowe his synnes / which
 synnes openly ben shewed byfore god / and byfore
 euery creature / [171] and in þe left side / mo deuels
 þan hert may bethynk / for to harye and drawe /
 þe synfuþ soules / to the peyne of heþ / [172] and with-
 in þe hertes of folk / shaþ be þe bityng conscience
 and without forth / shaþ be the world aþ brennyng /
 [173] whider shaþ the wrecched synfuþ man flee than /
 to hide hym / certes he may nat hide hym / he most
 com forth / and shewe hym / [174] ffor certes as seiþ
 Seint Ierom The erthe shaþ cast hym out of hym /
 and the see also / And the heyre also / þat shaþ be fuþ of
 thunder clappes / and lightenynges [175] Now soþ-ly /
 who-so woþ remembre of thise thynges / I gesse
 þat his synne shaþ turne hym / in no delite / but to grete
 sorow / fer drede of þe peyne of heþ / [176] And ther-
 fore seiþ Iob / to god / suffre lord / that I may a while
 bewaile and wepe / or that I go / without retournyng to þe
 derk lond / couered with the derknesse of deth / [177]
 to þe lond of mysease / and of derknesse / where as is the
 shadow of deth / where as there is noon ordre ne
 ordenaunce / but grisly drede / þat euere shaþ last / [178]
 Lo here mow ye see / þat Iob prayed respite a while /
 to bewepe and waile his trespas ffor soþly a day of /
 respite / is better þan aþ the tresour of þis world. [179] and
 for-asmoþ / as a man may acqyte hym self / byfore god /
 by penitence / in this world and nat by tresour / therefore
 shold he pray to god / to yeve hym respite a while to
 bywepe and wayle his trespaces [180] ffor certes
 the sorow that a man myght / make from the begynnyng

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of the world / nys nat but a litle thyng / at regarde / of the
 sorow / of heH [181] the cause why / that Iob clepeth heH /
 the lond of derknesse / [182] vnderstondeth þat he
 clepeth it lond or erthe / for it is stable / and neuer' shaH /
 faiH / derknesse / for he that is in heH / hath defaute of
 light materiaH / [183] ffor certes the derk light / that shaH /
 com out of the fire / that euer shaH brenne / shaH turne
 hym aH to peyn / that is in heH / for it showeth ¹Hym to the
 horrible deuels þat hym turmenten [184] couered with
 þe derknesse of deth / that is to sey / that he / that is in
 hell / shaH have defaute of the sight of god / for certes
 the sight of god / is the lyf perdurable [185] the derk
 nesse of deth / ben the synnes / that the wrecched man
 hath don / which þat distourben hym / to se the face
 of god / Right as a derk cloude / bitwene vs and þe
 son / [186] lond of mysease / by cause that there ben
 .iiij. maners of defautes ayeinst .iiij. thynges / that folk
 of this world han / in this present lyf / that is to sey /
 honoures / delices / and ricchesses / [187] Ayeinst honour
 haue they in heH / shame and confusion / [188] for wele ye
 wote / that men clepen honour / the reuerence þat man
 doth to man / but in heH is noon Honour' ne reuerence /
 ffor certes no more reuerence / shaH be don there to a
 kyng þan to a knaue / [189] ffor which god seith / by
 þe prophete Ieremye / þe folk þat men despisen / shuH
 ben in despyte / [190] Honour is eke cleped grete lord-
 shipe There shaH no wight serue other' / but of harme and
 turnement / Honour is eke cleped grete dignitee and hy-
 nesse / but in heH they shuH ben aH fortroden of deuels /
 [191] as god seith the horrible deuels / shuH goon and
 com vpon the hedes of dampned folk / and this
 is / for-asmoche / as the hyer' that they were / in this present
 lyf / the more shuH þey ben abated and defouled in
 heH / [192] Ayeinst the richesse of this world / shuH
 they haue mysease of pouertee / and this pouertee shall be
 in .iiij. thynges / [193] In defaute of tresour / of which that

[¹ leaf 244, back]

Dauid seith / the Riche folk / that embraceden and oneden
 aȝ her hert / to tresour of this worlde / shullen slepe / in the
 slepyng of deth / and no thyng shuȝ they fynden in
 her hondes / of aȝ her tresour / [194] And more-ouere the
 mysease of heȝ / shaȝ be in defaute of mete and
 drynk / [195] ffor thus seith our lord by Moises / þey shuȝ
 ben wasted with hunger / and the birdes of heȝ / shuȝ
 deuoure hem with bitter deth / and the gaȝ of the
 dragon / shaȝ ben her drynk / and þe venym of the
 dragon her morsels / [196] and ferther-ouere / her
 mysease / shaȝ be in defaute of clothyng / for they shuȝ
 be naked in body / as of clothyng save þe fire / in which
 they brenne / and other fylthes / [197] and naked shuȝ
 they ben of soule / and of aȝ maner vertues which that
 is / þe clothyng of þe soule where ben þan the gaye
 Robes / and þe soft shetes / and þe smale shertes / [198]
 lo what seith god of heven / by þe prophete Ysaie
 þat vnder hem shuȝ ben strawed mothes and her
 couertours / shuȝ ben of wormes of heȝ / [199] and
 ferther-ouer her mysease / shaȝ be in defaute of
 frendes / for he is nat pore þat hath gode frendes /
 but þere is no frende [200] ffor neyther god / ne no
 creature / shaȝ ben frende to hem / And euerycȝ of hem /
 shaȝ hate other with dedely hate / [201] The sonnes and
 þe doughtren shuȝ rebben / ayeinst fader and moder /
 and kynrede ayeinst kynrede and chiden and despisen /
 euerycȝ of hem other / both day and nyght / ¹As god seith
 by the prophete Michias / [202] And the lovyng children /
 þat whilom loued so fleshly euerycȝ other / wolden
 euerycȝ of hem eten other / yf they myght / [203] for how
 shold þey loven hem to-geder / in þe peyne of heȝ / whan
 þey haten euerycȝ other / in þe prosperitee of this lyf /
 [204] ffor trust wele / her fleshly loue / was dedely hate /
 as seith the prophete Dauid / who-so loveth wykked-
 nesse / hateth his soule / [205] and whoso hateth
 his owen soule / certes he may love noon other wyght /

[¹ leaf 245]

in no maner' / [206] And therefore / in heH / is no solace
 ne no frendshipe / but euer the more / the fleshly kynredes /
 þat ben in heH / the more cursynges þe more chid-
 ynges / and the more dedely hate þere is / among hem /
 [207] and ferther' ouer' / þey shuH haue defaute of aH
 maner delices / ffor certes delices / ben after the appetites /
 of the .v. wittes / as sight / heryng Smellyng / Savour-
 yng / and touchyng / [208] but in heH / her sight shaH be
 fuH of derknesse / and of smoke / and her yien fuH of
 teres / and her' heeryng fuH of waymentyng / and
 gnastyng of teeth / As seith Ihesu Crist / [209] her nose-
 thirles shuH ben fuH of styngyng stenche / And as seith
 Ysaie þe prophete her savouryng / shaH be fuH of bitter
 gaH / [210] and touchyng / of aH her body ycouered
 with fire / þat neuer shaH qwenche / and with wormes
 þat neuer shaH dyen / as god seith / by the mouth of
 Ysaie / [211] and for asmoch / as þey shuH nat wene /
 þat þey mow dyen for peyne / and by her deth flee from
 peyne / þat mow þey vnderstonde / in þe worde of Iob /
 þat seith / there is þe shadow of deth / [212] Certes
 a shadow / hath þe lyknes of the thyng / of which it is
 shadowed [. no gap
in the MS.] [213] right so fareth the peyne of heH / it is
 lyke deth / for the horrible AngwyssH / and why / for it
 peyneth hem ever as though men shuld dyen anon / but
 certes they shuH nat dye / [214] ffor as seith seint
 Gregorie / to wrecched kaytyfs / shaH be deth without
 deth / and ende without ende / and defaute without
 faylyng / [215] ffor her deth shaH aH-weye lyven / and her
 ende shaH euermore begynne / and her defaute / shaH nat
 fayle / [216] And therefore seith Seint Iohn the
 Euangelist þey shuH folow deth / and þey shuH
 nat fynde hym / and they shuH desire to deye / and deth
 shaH flee from hem [217] / And eke Iob seith / that in heH
 is noon ordre / of rewle / [218] and aH-be-it so / þat god hath
 create aH thynges in right ordre / and no thyng with-

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out ordre but all thinges ben ordeyned and nombred / yitte natheles þey that ben dampned / ben no thing in ordre / ne holden noon ordre / [219] ffor þe erthe ne shaft bere hem / no fruyt / [220] ffor as þe prophete Dauid seith / god shaft destroye the fruyt of the erthe / as from hem / ne water ne shaft yeve hem no moistre / ne the eyre no refresshyng / ne fire no light / [221] ffor as seith seint Basilie / the brennyng / of the fire of this werld shaft god yeve in-to heft to hem þat ben dampned / [222] but þe light / and þe clerenesse shaft be yoven in-to heven / to his children / Right as the gode man yeveth¹ flessch to his children / and bones to his houndes / [223] And for þey shuff haue none hope to escape / seith Seint Iob / atte last / þat þere horroure / and grisly drede dwelt without ende / [224] horroure is all-vey drede of harme þat is to com / and þis drede shaft euer dwelt in the hertes of hem / þat ben dampned and therfore han þey lorn / [. . . no gap] for .vij. causes [225] ffirst for god / þat is her iuge shaft be without mercy to hem / and þey mow nat plese hym / ne noon of his halowes / ne þey ne mow yeve no thyng for her raunsom / [226] ne þey haue no voice to speke to hym / ne þey may nat flee from payne / [. no gap in the MS.] [227] And þerfore seith Salamon / þe wykked man deyeth / and whan he is dede / he shaft have no hope to escape from payne / [228] who-so than wold wele vnderstonde / þe peynes / and bethynk hym wele / þat he hath deserued þylk peynes / for hys synnes / certes he shold haue more talent / to syghen and to wepe / þan for to syng and to pleye / [229] ffor as seith þe same Salamon who so þat hade þe science to knowe þe peynes þat ben stablysshed and ordeyned for synne / he wold make sorow [230] thilk science / as seith Seint Austyn makeþ a man to wayment / in his hert /

[231] The ferth poynt þat ought make a man /

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haue contricion) / is þe sorowfuþ remembraunce of the
 gode / þat he hath left to don here in erthe / and
 eke þe gode þat he hath lorne / [232] sothely þe gode
 werkes / þat he hath left / eyther þey ben the gode
 werkes / þat he wrought/ or he felt in-to dedely synne
 or els þe gode werkes / þat he wrought/ while he laye
 in synne / [233] sothly þe gode werkes / þat he dyd
 byfore / þat he fell in synne / ben all mortefied and astoned
 and dulled / by the oft synnyng/ [234] That opere
 gode werkes / þat he wrought while he lay in
 synne / þey ben vtterly dede / as to lyf perdurable in
 heuen) / [235] Than thilk gode werkes þat ben
 mortefied / by oft synnyng/ which gode werkes he did
 whiles he was in charitee / ne mow neuer qwyk ayein) /
 wit/out verrey penitence [236] And þefore seith god /
 by þe mouth of Ezechiel / þat yf þe rightfuþ man re-
 turne ayein / from his rightwosnesse / and werk wykke-
 nesse / shaþ he lyve [237] nay / for aþ þe gode werkes
 þat he hath wrought/ ne shuþ neuere ben in remembraunce /
 for he shaþ deye in his synne / [238] And vp-on þat
 chapitre seith Seint Gregorie thus / þat we shuþ vnder-
 stonde this principally [239] þat whan we doon¹ dedely
 synne / it is for nought / þan for to reherce / or drawe in-to
 memorie þe gode werkes þat we han wrought/ byfore/
 [240] for certes in þe werkyng of þe dedely synne /
 þere is no trust/ to no gode werk/ þat we haue doon) byforne/
 þat is to seye / as for to haue þer-by þe lyf per-
 durable / in heuen) / [241] [.]

.
 *no gap in the MS.*] whan we
 haue contricion) / [242] but sothely þe gode werkes þat
 men doon) while þey ben in dedely synne / for as moþ
 as þey were doon) in dedely synne þey mow neuer qwyk
²Ayein) / [243] for certes thyng þat neuere had lyf/ may
 neuer qwykken) And natheles aþ be it so / þey ne
 availen) nat/ to haue þe lyf perdurable yitte availen)

[¹ MS. repeats: principally / þat whan we doon)][² leaf 246]

they to abregge / þe peyne of heh / or elles to gete
 temperaht richesse [244] or elles þat god woth the
 rather enlumyne and light the hert / of the synfuht
 man / to / haue repentaunce / [245] and eke þey availen
 for to vse a man to do gode werkes / þat þe fende
 haue þe lesse power of his soule / [246] And thus the
 curteys lord Ihesu crist / ne woth þat no gode werk
 be lost/ for in som what/ it shall avaiht / [247] But for as-
 moch / as þe gode werkes þat men doon / while þey
 ben in gode lyf ben aht mortefied by synne folowyng/
 And eke seith þat aht þe gode werkes / þat men don
 while þey ben in dedely synne / ben aht vtterly dede /
 as for to haue the lyf perdurable / [248] wele may þat man/
 þat no gode werk ne doth / syng þe newe fressh song/
 Iay tout perdu mon temps / & mon labour / [249] ffor
 certes synne byreveth a man both godenes of nature /
 and eke þe godenesse of grace / [250] for sothly
 the grace of þe holy goost fareth lyke fire / þat may nat
 be ydle ffor fire fayleth anoon as it forleteth his werk-
 yng/ and right so grace faileth anoon / as it forleteth his
 werkyng/ [251] than leseth þe synfuht man þe godenes
 of glorie þat onely is behight to gode men / þat labouren
 and werken / [252] wele may he be sory than / þat
 oweth aht his lyf to god / as long as he hath lyved and
 eke as long as he shaht lyve / þat no godenes ne hath
 to paye with his dette/ to god / to whom he oweth aht his
 lyf / [253] for trust wele he shaht yeue accountes / as seith
 Seint Barnard of aht þe godes þat han be yoven hym
 in þis present lyf/ and how he hath hem dispended
 [254] nat so moch þat þere shaht nat perissht and here/
 of his hede ne a moment of an houre / ne shaht nat peryssht/
 of his tyme þat he ne shaht yeue of it a rekenyng/

[255] The .v^{te}. thyng þat ought meve a man to
 contricion is remembraunce of þe passion þat our lord
 Ihesu Crist suffred for our synnes / [256] ffor as seith
 seint Bernard while þat I lyve / I shaht haue remem-

braunce/ of þe trauailes þat our' lord Ihesu Crist suffred in
prechyng / [257] his werynesse in trauailling his tempt-
aciouns whan he fasted / his long wakynges / whan he
prayed / his teres whan he wept/ for pitee of /
gode peple / [258] þe wo and the shame / And þe
filth þat men seiden to hym / of þe foule spettyng/
þat men spette in his face / of the buffettes þat men
yave hym / of the foule mowes and of the foule re-
preves þat men to hym seyden / [259] of the nayles /
with which he was nayled to the crosse / and of all þe
remenaunt of his passion þat he suffred for oure synnes /
and no thyng for his gylt/ [260] And ye shuH vnder-
stonde that in man is euery maner of ordre
or ordenaunce turned¹ Vp-so-doun / [261] for it is soth /
þat god and reson / and sensualitee / and þe body of a man /
ben ordeyned / þat euerycch of thise .iiij. thynges
shold haue lordshipe ouer þat other / [262] as thus
god shold haue lordshipe ouere reson / and reson ouere
sensualitee / and sensualitee ouer þe body of man /
[263] But sothly whan man synneth/ all þis ordre or
ordynaunce is turned vp-so-doun / [264] and þerfore
þan for asmoch as reson of man ne woH nat be
subiette ne obeisant to god / þat is his lord by right / þer-
fore leseth it þe lordshipe þat it shold haue ouer
sensualite / and eke ouer þe body of man / [265] and
why for sensualite rebelleth ayeinst reson / and
by þat weye leseth reson þe lordshipe ouer sensualitee /
and ouere þe body / [266] for right as reson is rebeH to
god / right so is both sensualitee rebeH to reson / and
to þe body also / [267] And certes this dysordinaunce and
this rebellion / Our' lord Ihesu Crist abought vp-on his
precious body full dere / And herkeneth in which wise /
[268] ffor-asmoch / þan as reson is rebeH to god þer-
fore is man worthy to haue sorow and to be dede /
[269] This suffred our' lord Ihesu Crist for man / after þat
he hade be betrayed of his disciple / and distreyned and

[¹ leaf 246, back]

bound so that his blode brast out / at euery nail of his
hondes / as seith Seint Austyn / [270] and ferther-ouer /
for-asmoche as reson of man / ne wol nat daunte his sensu-
alitee whan it may / therfore is man worthy to haue shame /
And þis suffred our lord Ihesu Crist for man / whan þey
spette in his visage / [271] And ferther ouere for-as-
moche þan / as þe kaytyf body of man / is rebell
both to reson and to sensualitee / Therefore is it worthy the
deth / [272] And þis suffred our lord Ihesu Crist / for man
vpon þe crosse / where as there was no parte of his body
free / without grete payne and bitter passion / [273]
and all this suffred Ihesu Crist / þat neuer forfayted
[.
. . . *no gap in the MS.*] to moche am I payned for þe
thynges that I neuer disserued / and to moche defouled
for shenshippe þat man is worthy to haue / [274] And ther-
fore may the synful man wele sey / as seith Seint Bernard /
accused be the bitterness of my synne / for which þere
most be suffred so moche bitterness / [275] ffor certes
after the diuers discordaunces / of our wikkednesses / was
þe passion of Ihesu Crist ordeyned in diuers thynges [276]
as thus / Certes synful mannes soule is betrayed of the
deuil / by Couetise of temperance prosperitee / and scorn-
ed by disceyte whan he cheseth fleshly delices / and ytte
it is turmented by Inpaciencie / of aduersitee / and by espyte /
by seruage / and subieccion of synne / and at þe last it is
slayn fynally / [277] for this disordinaunce of synful man
was Ihesu Crist betrayed / and after þat was he bounde /
þat cam for to vnbynde vs of synne / and of payne / [278]
than was he bescorned þat onely shold be
honoured in all thynges / and of all thynges / [279]
þan ¹ Was his Visage / þat ought to be desired to be seen /
of all mankynde in which visage / Aungels desire to
loke / veleynsly bespette / [280] þan was he scourged /
þat no thing hade agylt / and finally þan was he
crucefied and slayn / [281] than was accompliced þe

[¹ leaf 247]

worde of Ysaye / he was wounded for
 our mysdedes / and defouled by our felonyes [282]
 Now seth þat Ihesu Crist toke vp-on hymself / þe
 payne of aȝ our wykkednesse / mocheȝ ought synfuȝ
 man wepe and bewaile / þat for his synnes / goddes son
 of heven / shold aȝ this payne endure / [283] The .vj.^{te}
 thyng þat ought meve a man to contricion / is the hope
 of thre thynges / þat is to seye fforyevenesse of synne /
 and þe yifte of grace / wele for to do / and the glorie of
 heuen / with which god shaȝ gwerdon man for his
 gode dedes [284] and for-asmoȝ / as Ihesu crist yeveth
 vs / thise yiftes / of his largenesse and for his soueraigne
 bountee / therfore is he cleped Ihesus Nazarenus rex
 Iudeorum [285] Ihesus is to sey Savyour or sav-
 acion / of whom men shuȝ hope to haue fforyevenesse / of
 synnes / which þat is proprely sauacion of synnes
 [286] And therfore seid þe Aungeȝ to Ioseph / thow shall
 klepe hyis name Ihesus / þat / shaȝ saven his peple of her
 synnes / [287] And here-of seith Seint Petir þere is
 noon other name vnder heven / þat is youen to ony man /
 by which a man may be saued but onely Ihesus / [288]
 Nazarenus is asmoȝ for to sey / as florisschyng / in
 which a man shaȝ hope / þat he þat yeveth hym remyscion /
 of synnes / shaȝ yeve hym eke grace weȝ to doo for
 in þe flour is hope of fruyt / in tyme commyng / and in
 fforyeuenesse of synne / hope of grace / weȝ to do / [289]
 I was at þe dore of þyn hert / seith Ihesus / and cleped for to
 entre / he þat openeth to me shaȝ haue fforyevenesse of
 synne / [290] I woȝ entre In-to him by my grace / and
 soupe with hym by the gode werkes / þat he shaȝ do /
 which werkes ben þe fode of god / and he shaȝ soupe
 with me / by þe grete ioie / þat I shaȝ yeue hym / [291]
 þus shaȝ man hope for his werkes of penaunce / þat
 god shaȝ yeve hym his reigne as he byhoteth hym in his
 gospel /

[292] Now shaȝ man vnderstonde / in which

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maner shaft be his contricion / I sey þat it shaft
be vnmesurable and totaH / þis is to sey a man shaft be
verray repentaunt/ for aH his synnes / þat he hath doon / in
delite of his thought/ for delite is fuH parlious / [293] ffor
there ben two maner of consentynges / þat one of hem is
cleped^t consentyng of affeccion / whan a man is meved^t
to do synne / and than delyteth hym longe for to thynk on
þat synne / [294] and his reson apperceyueth it wele / þat
it is synne ayeinst þe lawe of god / And yitte his reson /
refreyneth nat his foule delite / or talent/ þough he se wele /
apertely / þat it is ayeinst þe reuerence of god aH-though
his reson / ne consent nat to do þat synne in dede /
[295] yit/ seyn som doctours / þat soch delite þat
dwelleth long it is ¹Full parlious / aH-be-it neuer so lite /
[296] And also a man shold sorow namely for aH
þat euer he hath desired / ayeinst the lawe of god / with
perfite consentyng of his reson / for there-of is no doute /
þat it is dedely synne in consentyng/ [297] ffor certes
there is no dedely synne / þat it is first in mannes
thought/ and after þat in his delite/ and so forth in-to
consentyng / and in-to dede / [298] wherfore I sey þat
many men / ne repent hem neuer of soch þoughtes and
delites ne neuer shryven hym of it / but onely of þe
dede / of grete synnes outward. [299] wherfore I seye /
þat soch wykkeð delites / and wykkeð thoughtes ben
subteH begylers / of hem þat shuH be dampneð / [300]
More-ouer man ought to sorowen / for his wykkeð
wordes / as wele as his wykkeð dedes / for certes
the repentaunce of a singuler synne/and nat repentant of aH
his other synnes / or els repent hym of aH his
other synnes / and nat of a synguler synne / may nat
auaiH [301] ffor certes god aH-myghty is aH gode / and
þerfore / eyther he foryeueth aH / or els right nought/ [302]
And here-of Seith seint Austyn I wote certeinlye / [303] þat
god is enemye to euery synner / and how þan / he
þat obserueth oo synne / shaft he haue foryevenesse of þe

[¹ leaf 247, back]

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remenaunt/ of his other synnes / nay / [304] And ferther-
 ouer contricion shold be wonder sorowfull / and ang-
 wyssious / And þefore yeveth hym god plainly his
 mercy / And þefore whan my soule was angwyssious
 within me / I hade remembraunce of god / þat
 my prayer myght com to hym / [305] ffertherouere
 contricion most be contynueþ / and þat man haue sted-
 fast purpoos to shryve hym / and for to amend hym / of
 his lyf/ [306] ffor sothely while contricion lasteth / man
 may ever haue hope of foryevenesse / of þis comth
 hate of synne / þat destroyeth synne / both in hym self
 and eke in other folk/ at his power [307] ffor which
 seith Dauid / ye þat louen god / hateth wykkednesse / for
 trusteth wele / to loue god is for to loue þat he loveth/
 and hate þat he hateth /

[308] The last þyng þat men shuþ vnderstonde in
 contricion is this / whereof awayleth contricion I sey
 þat som tyme contricion deliuereth man from synne
 [309] of which þat Dauid seith / I sey koth Dauid /
 þat is to sey I purposed me fermely to shryve me / and
 þow lord relesedest my synne / [310] And right so
 as contricion awayleth nat/ without sad purpoos of
 shryft/ yf a man haue oportunittee right so / litle worth is
 shrift/ or satisfaccon without contricion [311] And
 more-ouer contricion destroyeth / þe prison of heþ /
 and maketh weyke and feble / aþ the strengthes of þe
 deviþ/ and restoreth þe yiftes of þe holy goost/ and
 of aþ gode vertues / [312] and it clenseth þe soule of
 synne / and deliuereth þe soule from þe payne of heþ
 and from the companye of the deviþ/ and from þe seruage
 of synne / and restoreth it to aþ godes espirituels / and
 to þe companye and ¹Comunion of holy chirche / [313]
 And ferther ouer it maketh hym / þat whilom was
 son of Ire / to be son of grace / and aþ thise thynges /
 ben preued by holy writte/ [314] And therefore he þat
 woþ sette his intent/ to thise þynges / he were full

[¹ leaf 248]

wise / for sothely / he ne shold nat than / in aȝ his lyf /
 haue corage to synne / but yeue his body / and aȝ his hert
 to þe seruice of Ihesu Crist / and þere-of do hym
 homage / [315] ffor sothely our swete lord Ihesu Crist
 hath spared vs / so debonairlye / in our folies / þat yf he ne
 hade pitee of mannes soule / a sory song we myght aȝ
 syng

{Explicit prima pars Penitencie }
 {Et sequitur secunda pars eiusdem }

[316]
THe Secunde partie of Penitence is Confession /
 þat is signe of Contricion / [317] Now shuȝ ye
 vnderstonde what is confession and whether
 it aught nedes be doon / or noon / and which
 þinges ben couenable to verray confession /

[318] ffirst shalt þou vnderstonde / þat confession is
 verray shewyng of synnes to þe preest / [319] þis is to
 sey verray / for he most confessen hym of aȝ the
 condicions / þat longen to his syn as ferforth as he
 can / [320] aȝ mot be seid / and no thyng excused ne
 hidde ne forwrapped And nought avaunt the of þy gode
 werkes / [321] And ferther ouer it is necessarie to vnder-
 stonde / Whens þat synnes spryngen and how þey
 encrecen / And which þey ben /

[322] Of þe spryngyng of synnes seith Seint Poule /
 in þis wise / þat right as by a man / synne entred first
 in-to þis world / and þurgh þat synne deth / right so
 þylk deth entred in-to aȝ men þat synnedden / [323]
 And þis man was Adam. by whom synne entred in-to
 this world / Whan he brake þe commaundementes of god
 [324] And þefore he þat was so myghty þat he
 shold nat haue deyed bycam soȝh one / þat he most
 nedes deye / whether he wold or noon / and aȝ his progenye
 in þis world / þat in þat man synned / [325] loke
 in þe state of Innocence / Whan Adam and Eve

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naked^d weren^d in *Paradys* / and no thing ne hadden^d shame /
of her^d nakednesse / [326] how þat þe serpent þat was
moost wylde of aȝ other^d bestes þat god hade make /
seid^d to þe womman why commaunded^d god to you /
þat ye shuld^d nat ete of euery tree in *paradys* / [327] The
womman answerd^d of þe fruyt koth^d she of þe trees
of *Paradys* / we feden^d vs but sothely of the fruyt of the
tree / þat is in þe myddle of *Paradys* / god forbad vs
for to ete / ne nat touchen^d it / lest perauenture we sholden^d
dye / [328] The serpent seid^d to þe womman nay
nay / ye shuȝ nat deye of deth / forsoȝ god wote / þat
what ¹Day þat ye eten^d there-of / your^d yien^d shuȝ open^d /
and ye shuȝ seen^d / and ben^d as goddes / knowyng gode and
harne / [329] þe womman þan sawe / þat þe tree was gode
to fedyng / and faire to þe yie / and delectable to
sight/ she toke of the fruyt of þe tree / and ete it/ and
yaue to hir^d housbond^d / and he ete / and anon^d þe yien^d of
hem both opened / [330] and whan þat þey knewe
þat þey were naked^d / þey sewed^d of fyke leues / a maner^d
of breches / to hide her^d membres [331] There mow ye
see / þat dedely synne hath first suggestion^d of the
fend^d / as sheweth^d here by þe adder / and afterward^d
þe delite of the flessch / as sheweth^d here by Eve / and
after þat þe consentyng of reson^d as sheweth^d here by
Adam / [332] for trusteth^d wele / þough so were / þat he
tempted^d Eve / þat is to sey / þe flessch / and þe
flessch hade delite in þe beaute of þe fruyt dyffended^d /
yitte certes tyȝ þat reson^d / þat is to seye Adam con-
sented^d to the etyng of þe fruyt/ yitte stode þey in the state
of Innocence / [333] Of that / Adam toke we thilk
synne originaȝ/ for of hym fleshly dissended^d be we aȝ/
and engendred^d of vyle / and corrupt mater^d / [334] and
whan þe soule is put in our^d body / right anon^d is con-
tract originaȝ synne / and þat / þat was erst / but onely
peyne of concupicence / is afterward^d both payne and
synne [335] And þerfor^d be we aȝ born^d sonnes of

[¹ leaf 248, back]

wratth and of dampnacion / perdurable / yf it nere baptisme /
 þat we resceyuen / which benymmeth vs þe culpe / but for-
 soth þe peyne dwelleth with vs / as to temptacion / which
 peyne hyght concupiscence / [336] [*no gap in the MS.*]
 whan it is wrongfully used disposed or ordeyned in man / yt
 maketh hym coueyte by coueytice of flessch / flesschly synne
 by sight of his yien / as to erthely thynges / and
 eke couetise of hyenesse / by pride of hert/

[337] Now as to speke of þe first couetice /
 þat is concupiscence / after þe lawe of our membres
 þat were lawfully ymaked and by rightfuH Iuge-
 ment of god / [338] I sey for-asmoth as man is nat
 obeisant to god / þat is his gode lord þefore is the flessch to
 hym disobeisant / þurgh concupiscence / which yitte is
 cleped Norisshyng of synne / [. . . *no gap in the MS.*]
 [339] therefore aH þe while þat a man hath in hym
 þe peyne of concupiscence / It is impossible / but he be
 tempted som tyme / and meved in his flessch to synne /
 [340] and þis thyng may nat faiH as long as he lyveth/
 it may wele wexe feble / and faiH by vertue of baptysme /
 and by þe grace of god / þurgh Penitence / [341] but
 fully shaft it neuer quenche / þat he ne shaft som-
 tyme / be meued in hym self / but yf he were refreyned by
 sekenesse or malifice or sorcerie or cold drynkes /
 [342] ffor lo what seith Seint Poule / þe flessch coueyteth
 ayeinst þe sperit / and the sperit ayeinst þe flessch / þey
 ben so contrarie / [*no gap in the MS.*] þat a man may nat
 aH-wey do as he wold / [343] The same seint Poule seith /
 after his grete penaunce in water and in londe / in water
 by nyght / and by day in grete peryH / and in grete peyne /
 In londe in famyn and thirst / and cold and clothlees /
 and ones stoned aH-moost to þe deth / [344] yitte seid
 I. allas I caytif man / who shaft ¹Deliuere me from the prison
 of my kaytif body / [345] And seint Ierom seith / whan he
 long tyme hade wonned in desert / where as he hade no
 compayne / but of wild bestes / where as he ne hadde

[¹ leaf 249]

no mete / but herbes / and water to his drynk / ne no bed
 but the naked erthe / for which his flessch was blak / as an
 Ethiopien for hete / and nye destroyed for cold / [346]
 yitte seid he / þat þe brennyng of lecherie boyled in all
 his body / [347] wherefore I wote wele sekerly / þat þey
 ben disceyued þat seyen / þat they be nat tempted in
 her body [348] witnessse of Seint Iame þe Apostle /
 þat seith / þat euery wight is tempted in his owen con-
 cupyscence / þat is to sey / þat euerycch of vs hath mater
 and occasion / to be tempted of þe norisshyng of synne /
 þat is in his body [349] And therfore seith Seint Iohn
 þe Euangelist / yf þat we sey / þat we be without
 synne we disceyue our self and trouth is nat in vs /

[350] Now shuþ ye vnderstonde / in what maner
 synne wexeth or encreseth in a man / The first
 thyng is / þe norisshyng of synne of which I spake
 biforn / thilk fleschly concupiscence / [351] And after
 þat þe suggestion of the deviþ / þat is to sey /
 þe deuels bely / with which he bloweth in a man þe fire
 of fleschly concupiscence [352] and after that / A man be-
 pyngeth hym / whether he wol do or noo þat þyng/
 to which he is tempted / [353] and þan yf þat a
 man withstonde and weyue / þe first entisynges of his
 flessch and of þe fend þan is it no synne / And yf
 so be þat he do nat so / þan feleth he anon a flame
 of delite / [354] and þan is it gode to be ware and kepe
 hym wele / or elles he wol fall anon / in-to consentyng of
 synne / and þan wol he do it yf he haue tyme
 and place [355] And of þis mater seith Moises by
 þe devyþ in this maner / the fende seith I wol
 chace and pursue man / by wyk suggestion /
 and I wol hent hym / by þe mevyng or steryng of
 synne / and I wol parte my prayes or my praye by de-
 liberacon / and my lust shaþ be accomplished in delite /
 I wol drawe my swerde in consentyng [356] for certes
 right as a swerþ departed a thyng in two peces / Right

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so / consentyng departeth god from man / and þan
 wold I slee hym *with* myn hond in dede of synne / thus
 seith the fende [357] ffor certes þan is a man aȝ
 dede in soule and þus is synne accompliceȝ
 by delite and consentyng / and þan is þe
 synne cleped actueȝ /

[358] fforsoȝ synne is in two maners either
 it is veniaȝ or dedely synne / sothely whan man loveth
 ony creature / more þan Ihesu Crist our Creatour þan
 is it dedely synne / And veniaȝ synne is yf man loue
 Ihesu Crist lesse þan hym ought/ [359] fforsoȝ þe
 dede of þis synne is full perlious / for it amenusetȝ
 þe love þat men shold haue to god more and more
 [360] And therefore yf a man charge hym self / *with* many
 soȝ veniaȝ synnes / certes but yf so be / þat he sone or som-
 tyme discharge him of hem by shryft of mouth/ þeymow full
 lightly amenuse in hym / aȝ þe love þat he hath to Ihesu
 Crist/ [361] And in this wise skyppeȝ veniaȝ / in-to dedely
 synne ffor certes the more þat a man chargeth his soule
with veniaȝ synnes ¹The more is he enclyned to faȝ in
 dedely synne / [362] And therefore let vs nat be negligent
 to descharge vs of veniaȝ synnes / for þe prouerbe seith
 þat many smale maken a grete / [363] And herken
 this ensauple / A grete wawe of þe see comȝ somtyme
with so grete a violence þat it drencheth the shippe
 And þe same harme doȝ somtyme þe smale dropses
 of water/ þat entren þurgh a litle crevice / in-to þe
 thurrok/ and in þe botom of the shippe / yf men be so
 negligent/ þat men ne discharge bem nat by tyme
 [364] And therefore aȝ-pough þere be a difference bitwene
 these two causes of drenchyng / aȝ-gates þe shippe is
 dreynt/ [365] Right so fareȝ it som tyme of dedely
 synne / and of Anoyous veniaȝ synnes / whan they
 multeplie in a man so gretely / þat þylk worldly thynges /
 þat he loueth / þurgh which he synneth venially / is
 as grete in his hert/ as þe loue of god or more / [366]

[¹ leaf 249, back]

And þerfore þe loue of euery thyng þat is nat byset in god/
 ne doon) principally for goddes sake / aȝþough þat a man
 love it lesse þan god / yitte is it veniaȝ synne / [367] And
 dedely synne is whan þe love of ony thyng weyeth
 in þe hert of man / as moȝh as þe love of god / or
 more [368] Dedely synne / as seiȝh seint Austyn) /
 is whan a man turneth his hert from) god / which þat is
 verray souerayn) bountee þat may nat chaunge / and
 yeveth his hert to thyng þat may chaunge and flytte /
 [369] and certes þat is euery þyng save god of heuen) /
 fforsoȝh is þat yf a man yeve his loue / which þat
 he oweth aȝh to god / with aȝh his hert vn-to a creature /
 Certes as moȝh of his love / as he yeueth to thylyk
 creature / so moȝh he byreveth from) god / [370] And þer-
 fore doȝh he synne / for he þat is dettour to god / ne
 yeldeth nat to god aȝh his dette / þat is to sey aȝh þe
 love of his hert /

[371] Now seiȝh man vnderstondeth generally / which
 is veniall synne / þan is it couenable / to tellen specially
 of synnes which þat many a man perauenture / ne
 demeth hem nat synnes / ne shryueth hem nat of the
 same thynges / And yitte natheles / þey ben) synnes /
 [372] soȝhly as thise clerkes writen) / þis is to sey /
 þat at euery tyme þat man eteth or drynketh / more than
 suffyseth to þe sustenance of his body / in certein he doȝh
 synne / [373] [.
 . . . no gap in the MS.] Eke whan he herkeneth nat be-
 nyngnely the compleynt of the pore [374] Eke whan
 he is in hele of body / and woȝh nat fast whan oper' folk
 fast/ without cause resonable / Eke whan he slepeth
 more þan nedeth or whan he comth by thilk encheson)
 to late to chirche / or to other' werkes of charitee // [375]
 Eke whan he vseth his wyf without soueraigne desire
 of engendrure to the honour' of god or for thentent /
 to yeldȝ to his wyf þe dette of his body / [376] / Eke
 whan he woȝh nat visite þe seke / and þe prisoner yf he may

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Eke yf he loue wyf or child or other worldly
 thyng more þan reson requyreth / Eke yf he flater or
 blaundyse / more than hym ought / for any necessitee /
 [377] Eke yf he amenuse or withdrawe the almesse of
 þe pore / Eke yf he apparayleth his mete more
 deliciously þan nede is / or ete to hastely by ¹Likerous-
 nesse / [378] Eke yf he tale Vanitees at chirche / or
 at goddes seruice / or þat he be a talker of ydel wordes /
 of foly or of velanye / for he shaþ yeld accountes þere-of
 at þe daye of dome [379] Eke whan he byheteth
 or assureth to do þynges / þat he may nat perfourme /
 Eke whan þat he by sleightes or folye / myseseth
 or scorneth his neighbour / [380] Eke whan he hath any
 wykked suspession of thyng / whan he woteth of it no soth-
 fastnesse / [381] Thise synnes and mo without nombre /
 ben synnes / As seith saint Austyn /

[382] Now shuþ men vnderstonde þat aþ-be-it so /
 þat noon erthely man may eschew aþ veniaþ synnes yitte
 may he refreyne hym / by the brennyng loue / þat he
 hath to our lord Ihesu Crist / and by prayer and confession /
 and other gode werkes / so þat it shaþ but litle greve /
 [383] ffor as seith Seint Austyn / yf a man love god
 in soch a maner þat aþ þat euer he doth / is in þe
 love of god / or for the loue of god / [.
 . . . *no gap in the MS.*] [384] loke how moch þat
 a drope of water þat falletþ in a furney full of fire /
 annoyeth and greveth So moch anoyeth a veniaþ
 synne / vn-to a man þat is perfite in þe love of Ihesu
 Crist / [385] Men mow also refreyne veniaþ synne /
 by resceyvyng worthely þe precious body of
 Ihesu Crist / [386] by resceyuyng eke of holy water /
 and almesse dede / by generaþ confession / of confiteor
 at Masse and at Complyn / and by blessinges of
 bisshopes / and of Prestes and of other gode werkes ./.

[¹ leaf 250]

Sequitur de Septem peccatis mortalibus & }
eorum dependenciis circumstanciis & speciebus }

[387] **N**OW is it byhouely thyng to tell which ben dedely synnes that is to sey Cheveteyns for-asmoeh as þey renne in oo lees but in diuers maners / Now ben they cleped Chefteynes for-asmoeh as þey ben chief / and spryngen of aH other synnes / [388] Of þe rote of thise .vij. synnes / than is Pride þe generaH rote of aH harmes for of þis rote spryngen certein braunches / as Ire Envye Accidie or Slouth Auarice or Couetise to common vnderstandyng Glotonye / and lecherie / [389] And euerycch of thise thynges / and synnes hath his braunches and his twygges as shaH be declared in her chapitres folowyng /

[no break in the MS.]

[*The Twigs of Pride.*]

[390] And þough so be þat no man can vttrely tell / þe nombre of twygges / and of the harmes þat comen of pride yitte woH I shewe a partie of hem / as ye shuH vnderstonde [391] There is Inobedyence / Auauntyng / Ypocrisie / Despite / Arrogance / Inprudence / Swellyng of hert / Insolence / Elacion / Inpacience / Stryf / Contumasye / Presumpcion / Inreuerence / Vayneglorie / and many another twyg / þat I can nat declare / [392] Inobedient is he / þat disobeyeth for despite / to þe commaundementes ¹ Of god / and to his soueraignes / and to his gostely fader [393] Auauntour is he þat bosteth of the harme or of the bountee that he hath don / [394] Ypocrisie / he is an Ypocrite þat hideth to showe hym soch as he is / and sheweth hym / soch as he nought is / [395] Dispytous is he / þat hath disdeyne / of his neigloure / þat is to sey of his even cristen / or hath despite to doon / þat hym yight to do / [396] Arrogant is he þat thynketh / þat he hath thilk bountees in hym þat he hath nat / or

[¹ leaf 250, back]

weneth þat he shold have hem / by his desertes / or
 elles he demeth / þat he be / þat he is nat/ [397] In-
 prudent is he / þat for his pride / hath no shame of his
 synnes / [398] Swellyng of hert is / whan man
 reioyseth hym of harme / þat he hath doon / [399] Inso-
 lent is he þat despiseth in his Iugement all other
 folk/ as to regarde of his value / and of his connyng and of
 his spekyng/ and of his heryng [400] Elacion is whan
 he ne may neither suffre to haue maister ne felawe / [401]
 Inpacienc is he þat woth nat be ytaught/ ne vnder-
 nom of his vice / and by stryf werieth truth / wetynglye /
 and defendeth his folye / [402] Contumax is he / þat
 þurgh his Indignacion / is ayeinst euerycch auctoritee / or
 power of hem / þat ben his soueraignes / [403] Pre-
 sumpcion is whan a man vndertaketh an emprise/ þat
 hym ought nat to do / or els þat he may nat do / and þis
 is calld surquydre / Inreuerence is whan men doon nat
 honour / þere as hem ought to do / and wayten to be
 reuerenced [404] Pertinacie is / whan man diffendeth
 his folie / and trusteth to moch to his owen witte / [405]
 Vaynglorie / is for to haue pompe and delite / in þis
 temporell hyennesse / and glorifie hem in this worldly
 astate / [406] Ianglyng is whan men speken to
 moch byfore folk/ and clappen as a myll/ and taken no
 kepe what þey seyen.

[407] And yitte is there a pryve spice of Pride / þat
 wayteth first for to be salowed / or he wold salow / all be he
 lesse worthy þan þat oþer is perauentur And eke he
 waiteth or desireth to sitte or elles to go above hym in
 þe weye or kysse pax / or ben ensensed or gon to
 offryng byfore his neighbour [408] and semblable
 thynges ayeinst his duete perauenture / but he þat hath
 his hert / and his intent in soch a proude desire / to be
 magnified and honoured byfore þe peple

[409] Now ben there two maners of Pride / þat
 one of hem is within the hert of man / and þat

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oper is *without* / [410] of which sothly þise forseid^d thynges / and mo þan I haue seid^d ben^d apperteynent to Pride / þat is in þe hert of man And þe other^r spices of pride ben^d *without* / [411] but natheles þat one of these spices of pride is signe of þat other^r Right as þe gay leveseH / at the Taverne is signe of þe wyne / þat is in þe seler^r / [412] and þis is in many thynges / As in speche and countenance and in outrageous array of clothyng/ [413] ffor certes yf þere hadde be no syn^d in clothyng/ crist wold^d nat so sone / haue noted and spoke of þe clothyng of þe riche man in þe gospeH / [414] And as seith Seint Gregorie / þat precious clothyng is coul-
pable for the derth^d of it / and for his softnesse ¹And for his straungenesse and disgesynesse / and for the superfluytee or for þe inordinate scantnesse of it/ [415] Allas may man nat see / as in our dayes / þe synfull costlewe array of clothyng/ and namely in to moch superfluytee / or els in to disordinate scantnesse/

[416] As to þe first synne / in superfluite of clothyng/ which þat maketh it so dere / to harme of the peple [417] nat onely þe cost of enbrowdyng the desgise of endentyng or barryng oundyng palyng wyndyng or bendyng and semblable wast of cloth in vanytee / [418] But þere is also þe costlewe furring in her^r gownes so moch pounsonyng of chiseH to make holes / and so moch daggyng of sheres / [419] forth-with þe superfluytee in length of þe forseid^d gownes trayl-
yng in the dung / and in the myre / on^d hors and eke on fote / as wele of man as of womman / þat aH thilk traillyng is verrey wasted^d consumed^d threde-
bare and roten^d with dunge / rather þan it yeven^d to the poure to grete damage of þe forseid^d poure folk/ [420] And þat in sondrye wise / þis is to sey / þat þe more that cloth is wasted^d þe more mot it cost to þe peple for scarsenesse [421] And ferther ouer^r yf so be þat þey wolden^d yeve soch pounsoned^d and

[¹ leaf 251]

dagged clothynge / to þe poure folk it nys nat conuenient
to were for her' astate / ne sufficient to bote her' necessitee /
to kepe hem from the dystemperaunce of the firmament /
[422] On þat other side to speke of þe orible and disord-
inate scantnesse / of clothynge / As ben þise cutteð
sloppes / and hanselyns / þat þurgh her shortnesse
þey kever' nat the shamefuH membres of man / to wykkeð
intent / [423] Allas son of hem shewen þe boce of
her' shappe and þe orrible swollen membres / þat semeth
like þe maladye of Hirnya / in þe wrappyng of her' hoses /
[424] and eke the buttokkes of hem faren as it were
þe hynder' part of a shee ape / in the fuH of the mone /
[425] And moreouer þe wreccheð swollen membres /
þat þey shewe þurgh disgysyng and departyng of
her hosen in white & rede semeth þat half her priue shame-
fuH membres weren flayn / [426] And yf so be þat
þey depart her hoses in other' colours / as is white
and blewe / or white and blak / or blak and rede / and so
forth / [427] þan semeth it / as by variaunce of colours /
þat half the partie of her' pryvee membres / ben corrupt/
by the fire of Seint Antony or by Cancre / or other'
soch meschaunce / [428] Of the hynder part of her
buttokkes it is fuH horrible for to see / ffor certes in þat
partie of her' body / þere as þey purgen her styngyng
ordre / [429] þat foule partie shewe they / to þe peple
proudely in despite of honestee / which honestee / þat
Ihesu Crist and his frendes obserueð to shewe in her'
lyve / [430] Now as of þe array outrageous of wommen
god wote þat þough þe visages of son of hem seme
fuH chaste and debonaire / yitte notifie þey in her' array of
atyre / likerousnesse and pride [431] I sey nat / þat
dishonestee in clothynge of man or womman is vncouen-
able but certes þe superfluytee / and disordinate scantnesse
[. . . no gap] is reprevable / [432] Also þe synne of
hournement or of apparaiH / is in thynges þat appertenen
to ridyng / ¹As in to many delycate horses / þat ben holden

[¹ leaf 251, back]

for delite / þat ben so faire fat and costlewe / [433]
 And also by many a vicious knave / þat is sustened by
 cause of hem / In to curious harneys / as in saddles / in
 Cropers / Paytrels / and bridles / couered with precious
 clothynge/ and riche barres and plates of gold and of
 siluer / [434] for which god seith by Zakarye þe
 prophete / I wol confounde þe riders of soch horses /
 [435] Thise folk taken litle rewarde / of þe ridynge of
 goddes son of heuen and of his harneys [.
 no gap in the MS.] but
 þe pore clothes of his disciples / Ne we rede nat
 þat euer he rode on other beest / [436] I speke this
 for þe synne of superfluytee / and nat for resonable
 honestee whan reson requyret it/ [437] And ferther-ouer
 certes Pride is gretely notified / in holdynge of grete meyne /
 whan þey ben of litle profite / [. . no gap in the MS.]
 [438] and namely whan þat meyne is felonous and damage-
 ous to þe peple / by hardynesse of hie lordshippe or by
 wey of offices / [439] for certes soch lordes sellen
 þan / her lordshippes to þe devill of heh/ whan they
 sustene þe wykkesnesse of her meynne / [440] Or elles
 whan thise folk of lowe degree as thilk þat holden
 hostillers / sustenaunt the theft of her Ostillers /
 and þat is in maner of deceytes /
 [441] Thilk maner of folk ben þe flies þat folowen
 þe hony / or elles þe houndes þat folowen þe careyn
 soch forseid folk stranglen spiritually her lordshippes
 [442] for which þus seith Dauid þe prophete wykkes
 Deth mot com vp thilk lordshippes / and god yeve
 þat þey mow discende in-to heh/ all down / for in her
 houses ben iniquytees / and shrewednesse / and nat god
 of heuen / [443] and certes but yf þey don amende-
 ment/ Right as god yaaf his beneson to kyng Pharaon by þe
 seruice of Iacob / and to laban by the seruice of Ioseph /
 right so god wol yeve his malison / to soch lordshippes
 as sustene þe wykkesnesse of her seruauntes / but they
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com) to amendement/ [444] Pride of the table appereth
eke full ofte / for certes riche men) ben) cleped) to festes /
and poure folk ben) putte aweye / and rebuked) [445] Also
in excesse of diuers metes and drinkes and namely
soch) maner) bakemetes and dyssh)metes breunnyng of
wild) fire and peynted) and castelled) *with paper* / and
semblable wast/ So þat it is Abbucion) for to thynk/ [446]
And eke in to grete preciousnesse of vesseH and curiositee
of mynstralcie / by which a man is stered) þe more to
delices of luxurie / [447] yf so be he sette his
hert þe lasse vp-on) / our) lord) Ihesu Crist/ certain it is a
synne / And certainly the delices myght ben) so grete
in this caas / þat man myght lightly fall by hem in-to
dedely synne / [448] And whan þey surden) by frealtee
vnavised) of malice ymagened) avised)
and forcast/ or elles of vsage / ben) dedely synnes / it is
no doute / [449] And whan þey surden) by frealtee vn-
avised) sodenly withdrawe ayein) / aH be
þey greuous synnes / I gesse that they ben) nat
dedely / [450] Now myght men axe where-of þat Pride
surdeth and spryngeth And I sey somtyme it
spryngeth of þe godes of nature / And somtyme of
þe godes of fortune ¹And somtyme of the godes of
grace / [451] Certes the godes of Nature [.
. [452]
. *no gap in the MS.*] ben) hele of body / As
strength / delyvernesse / beautee / Gentries / ffraunchise
[453] Godes of nature of the soule ben) / gode witte /
Sharpe vnderstandyng/ subtle engyne/ vertue natureH/ gode
memorie / [454] [.
. *no gap in the MS.*] [455]
Godes of grace ben) / Science / pouere to suffre
SpirituaH trauaiH / benignitee / vertuous contemplacion) /
[. *no gap in the MS.*] and semblab þynge
[456] Of which forseid) godes / certes it is a full grete
folie / a man to pride him in ony of hem aH / [457]

[¹ leaf 252]

Now as for to speke of godes of nature / god wote þat
 somtyme we haue in nature as moch to our'
 Damage as to our' profite / [458] As for to speke of
 hele of body / certes it passeth full lightly / and eke it
 is full oft / encheson of sekenesse / of our' soule / [. .
 *no gap in the MS.*]

And þefore þe more þat þe body is hole / the more
 we ben in perail to faH / [459] Eke for to Pride hym in
 his strength of body / it is an hie folye ffor certes
 the flessH coueiteth ayeinst the sperit / And ay the more
 strong þat þe flessH is / þe sorier' may þe soule be /
 [460] And ouere aH þis / strength of body and worldly
 hardynesse causeth full oft many a man to perail and
 myschaunce / [461] Eke for to Pride him of his
 gentrie / is a full grete folye / for oft tyme the gentrie of his
 body begynneth the gentrie of the soule / and eke we
 ben aH of o fader' and of o moder' and aH we ben
 of oo nature / roten and corrupte / both riche and poure
 [462] fforsoth oo maner' gentrie is for to preise /
 þat apparaileth a mannes corage with vertues and moralitees/
 and maketh hym cristes child [463] ffor trust wele þat
 ouer what man / þat synne hath maistrie / he is a verray
 cherH to synne /

[464]. Now ben þere generall signes of gentilnesse /
 as eschewyng of vice and ribawdrie / and seruage of
 synne / in worde / in werk / and countenaunce [465] and
 vsyng vertue / curtesye / and clennesses / and to be
 liberaH / þat is to sey large by mesure / for thilk þat
 passeth mesure / is folie and synne [466] Another is
 to remembre hym of bountee / þat he of other' folk hath
 resceyued [467] Another is to be benigne to his gode
 subiettes wherfore seith Senek / þere is no thing more
 conuenable / to a man of hie astate / þan debonaitee
 and pitee / [468] And therfore thise flies / that men
 clepen Bees / whan þey make her' kyng/ þey chesen
 one þat hath no prikke / where-with he may styng [469]

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Another a man to haue a noble hert and a diligent/
to atteyne to hie vertuous thynges / [470] Now certes
a man to pride hym in the godes of grace is eke an
outrageous folye / for thilk yiftes of grace / þat shold
haue turned hym to godenesse / and to medicyne / turneth
hym to venym / and to confusion As seith Seint Gregorie /
[471] Certes also who so prideth hym in þe godes of
fortune / he is a grete fool / for somtyme / is a man a
grete lord by þe morow þat is a caytyf and a wrecche
or it be nyght / [472] And somtyme þe richesse of a man
is cause of his deth / Somtyme þe delices of a man is
cause of greuous maladye / þurgh which he dieth /
[473] Certes þe commendacon of þe peple is oft
ful fals and ful brotle / for to trust / This daye þey
preise / ¹To-morow they blame / [474] God wote / desire to
haue commendacion eke of þe peple hath caused deth / to
many a besy man / [475] Now seth þat so is / þat ye haue
vnderstonde / what is Pride / and which ben the Spices of
it / and whan Pride sourdeth and spryngeth.;

Hic tractus Superbie desinit / & remedium eiusdem Hic
Incipit/.

[476]
Now shuþ ye vnderstonde which is þe Remedye ayeinst
þe synne of pride / and þat is humylitee / or
mekenesse / [477] þat is a vertue þurgh which a man
hath verrey knowlecche of hym-self / and holdeth him-
self no pris ne deyntee / as in regarde of his dissertes
consideryng euer his frealte / [478] Now ben there .iiij.
maners of humylitee / as humylitee in hert / Another
humylitee in his mouth / the thirde in his werkes /
[479] the humylitee in hert / is in .iiij. maners / þat
one is / whan a man holdeth hym-self as nought worthy
by-fore god of heven / Another is whan he despiseth

[¹ leaf 252, back]

noon) other' man / [480] the thirde is / whan he ne
 rekketh nat / þough men hold hym nought worth / the
 ferthe is / when he is nat sory of his humyliacion [481]
 And þe humilitee of mouth is in .iiij. thynges / In
 attempre speche / and in humblesse of speche / and
 whan he beknoweth with his / owen mouth / þat he is
 soch as hym thynketh / þat he is in hert / Another
 is whan he preiseth the bountee of another man / and
 no thyng þere-of amenuseth [482] humylitee Eke in
 werkes is / in .iiij. maners / þe first is whan he putteth
 other' men byfore / þe secunde is to chese the
 lowest place oueraH / þe iiij^{de} is to assent gladly
 to gode counseil / [483] the ferthe is to stonde gladly to
 þe awarde of his soueraignes / or of hym / þat is in hier
 degree / certein þis is a grete werk of humylitee.

Hic desinit Remedium Superbie / & tractus Incipit hic
 Inuidie/.

[484]

After Pride I wol speke of the foule synne of Envye
 which that is as by the worde of þe Philisophre
 Sorow of other Mannes prosperitee And after the
 worde of Seint Austyn it is sorow of opere mennes
 wele / and Ioye of other' mennes harme / [485] This
 foule synne is platly ayeinst the holy goost/ yit natheles /
 ffor-asmoch as bounte perteneth proprely to þe
 holy goost/ and Envye comth proprely of malice þer-
 fore it is proprely ayeinst the bountee of the holy goost/
 [486] Now hath malice .ij. spices / þat is to sey
 hardynesse of hert/ in wikkednesse / or els þe flessch of
 man is so blynd þat he considereth nat / þat he is in
 synne / or rekketh nat þat he is in synne / which
 is þe hardnesse of þe deueH / [487] That other
 spice of malice is whan þat a man werryeth trouth/
 and eke whan þat he wote ¹That it is trouth / and eke whan
 þat he werrieth þe grace / þat god hath yeve to his

[¹ leaf 253]

neighbour / and aH this is by Envye / [488] Certes
 þan is Envye þe werst synne þat is / for sothely
 aH other synnes / ben somtyme onely ayeinst o speciaH
 vertue / [489] But certes Envye is ayeinst aH vertues /
 and ayeinst aH godenesse / for it is sorie / of aH þe
 bountees of his neighbour / and in þis maner it is
 diuers from aH other synnes / [490] ffor wele vnneth
 is þere ony synne þat it ne hath som delite in it self/
 save onely Envye/ þat euere hath in it self/ angwyssh and
 sorow / [491] The spices of Envye ben thise / þere is
 first sorow / of other mannes godenesse and of his pros-
 peritee / and prosperite is kyndly mater of ioye /
 Than is Envye a synne ayeinst kynde / [492] The
 secunde spice of Envie / is ioye of other mannes harme /
 and þat is proprely like to the deviH/ þat euere reioyseth
 hym / of mannes harme/ [493] Of thise .ij. spices comth
 bakbytyng / And this synne of bakbityng or detraccion /
 hath certeyn spices as þus Som man prayseth /
 by a wykked intent/ [494] for he maketh
 aH-weye a wykked knotte / at þe last ende [.
 no gap in the MS.] þat is digne of more
 blame / þan worth is aH the preisyng/ [495] The secunde
 spice is / þat yf a man be gode / or doth or seith a
 thyng to gode intent/ the bakbiter woH turne aH thilk
 godenesse vp so doun / to his shrewed intent/ [496]
 The thirde is to amenuse þe bounte of his neigh-
 bore [497] The ferthe spice of bakbityng is þis/
 þat yf men speke godenesse of a man¹ þan woH þe
 bakbiter sey / Parfaye yitte soch a man is bet þan he /
 in dispreisyng of hym / þat men praise / [498] The
 fyfte spice is þis for to consent gladly / and herken
 gladly to þe harme / þat men speke of opere folk/ This
 synne is fuH grete / and ay encreceth / after þe wykked
 intent of þe bakbyter / [499] After bakbytyng comth
 grucchyng or murmuracion / and som tyme it spryngeth
 of Inpacience / ayeinst god / and somtyme ayeinst man /

[¹ MS. wrongly inserts, from the next line, in dispreisyng of hym]

[500] Ayeinst god is it / whan a man gruccheth/ ayeinst
 peyne of heH or ayeinst pouertee / or losse of cateH/
 or ayeinst Reyn/ or tempeste/ or elles gruccheth þat shrewes
 han prosperitee / or elles þat gode men han ad-
 uersitee / [501] And aH thise thynges / shold men suffre
 patiently / ffor þey com by the rightfuH Iugement and
 ordynaunce of god/ [502] Somtyme comth grucchyng of
 Auarice / as Iudas grucched ayeinst the Magdaleyn/ whan
 she anoynted the hede of our lord Ihesu Crist/ with hir
 precious oynement/ [503] this manere murmur is soch/
 as whan man gruccheth/ of godenes / þat hym self
 doth or þat other folk don of her owen cateH / [504]
 Somtyme comth murmur of Pride / as whan Symon
 the Pharisee / grucched ayeinst þe Magdaleyne whan
 she approched to Ihesu Crist / and wept at his fete for hir
 synnes [505] And somtyme it sourdeth of
 Envye / whan men discoueren a mannes harme / þat was
 priue / and bereth hym on honde thyng þat is fals/ [506]
 Murmur is eke oft amonges seruantes / þat grucchen
 whan her soueraignes bidden hem to do thynges leefuH/
 [507] And for-asmoche as þey ¹Dare nat openly / withsey
 the commaundementes of her soueraignes/ yitte woth þeyseyen
 harme and grucche and murmur priuelye / ffor verray
 despite [508] which wordes men clepen the deuels
 pater noster / þough so be / þat þe devyH ne hade
 neuer pater noster / but þat lewed folk yeven it soch
 a name / [509] somtyme it / comth of Ire or
 pryve hate / þat norissheth Rancour in hert/ as afterward
 I shaH declare / [510] Than comth eke bitternesse in
 hert/ þurgh which bitternesse euery gode dede of his
 neighbour / semeth to hym bitter and vnsauerye / [511]
 Than comth discorde and vnbyndeth aH maner
 of frenshippe/ Than comth scornynge of [.
 no gap in the MS.] his neigh-
 bour / aH do he neuere so wele / [512] þan comth
 accusyng/ as whan man seketh occasion to anoyen his

[¹ leaf 253, back]

neighbour' which þat is like the Craft of the deveH /
 þat wayteth both nyght and day to accuse vs aH/
 [513] Than comth malignytee / þurgh which a man
 anoyeth his neighbour' priuelye yf he may / [514] and yf he
 ne may / aH-gate his wykked will ne shaH nat want/
 as for to brenne his hous priuelye / or enpoysen / or slee
 his bestes / and semblable thynges./

Hic Inuidie tractus desinit / & Remedium inde hic Incipit/.

[515]
Now wol I speke / of þe remedye ayeinst this foule
 synne of Envie / first is the love of god
 principaH/ and lovyng of his Neighbore as hym self / for
 sothly þat one may nat be without þat
 oþer [516] and trust wele / þat in þe name of thy
 neighbour' / þou shalt vnderstonde the name of thy
 brother' ffor certes aH we han oo fader' fleshly and oo
 moder / þat is to sey Adam and Eve / and eke oo fader
 spiritueH / and þat is god of heuen [517] Thy
 neighbour art þou hold to love / and with aH
 godenes And þefore seith god / love thy neighbour' as
 þy self / þat is to sey to savacon both of lyf and
 soule / [518] And more-ouer þou shalt love hym in
 worde and in benygne amonestyng/ and chastizyng/
 and comforte hym in his anoyes / and praye for hym with
 aH thyng hert / [519] And in dede þou shalt love hym
 in soch wise / þat þou shalt do to hym in charitee /
 as þou woldest / þat it were don to thyng owen persone /
 [520] and therfore þou ne shalt do to hym no damage
 in wykked wordes / ne harme in his body / ne in his cateH
 ne in his soule / by entisyng of wikked ensauple / [521]
 þou ne shalt nat desire his wyf/ ne noon of his thynges /
 vnderstonde eke þat in þe name of neighbour' is com-
 prehended his enemy [522] Certes man shaH love his
 enemye by the commaundement of god / And sothely thy
 frenk shalt þou love in god [523] I sey thyng
 enemy for goddes sake / by his commaunde-
 [This page, Egerton 2726.]

ment / for yf it were reson / þat man shold hate his
 enemye / forsoth god nold nat resceyve vs to his love /
 þat ben his enemyes [524] Ayeinst .iij. maner' of
 wronges / þat his enemye doth to hym / he shaH do thre
 thynges as þus / [525] Ayeinst hate/ ¹and rancour' of Hert /
 he shaH love hym in Hert/ Ayeinst chidyng and wykkeð
 wordes / he shaH praye for his enemye/ Ayeinst þe wykkeð
 dede of his enemye / he shaH don hym bountee/ 526] ffor
 Crist seith loveth your' enemyes and prayeth for hem
 þat speke you harme / and eke for hem / þat you chasen
 and pursuen / and doth bountee to hem / þat you haten /
 lo thus commaundeth vs our' lord Ihesu Crist to do
 to our' enemyes / [527] fforsoth Nature dryveth vs
 to love our' frendes / and parfeye our' enemyes han
 more nede to love / þan our' frendes / and þey þat
 more nede han / certes to hem shollen men do gode-
 nesse / [528] and certes in thilk dede / have we remem-
 braunce of the love of Ihesu Crist / that deyed for his
 enemyes / [529] And in-asmoeth as thilk loue / is þe
 more greuous to perfourme / So moeth is the more
 grete the merite And þefore the lovyng of our'
 enemye hath confounded the venym of þe devyH
 [530] for right as þe devyH / is discomfited by humylitee /
 right so is he wounded to the deth/ by love of our'
 Enemye / [531] Certes þan is loue the medecyn that
 casteth out the venym of Envye from mannes hert/ [532]
 þe spices of this pace shuH be more largely declared in her
 chapitres folowyng./

Hic Remedium Inuidie desinit & tractus Ire Incipit /.

[533]

After Envye wol I descryve þe synne of Ire for
 sothly who-so þat hath Envye vp-on his neighbour /
 anone he wol comunely fynde hym a mater' of
 wrath / in worde or in dede / ayeinst hym / to whom
 he hath envye [534] And as wele comth Ire of Pride /

[¹ leaf 254: Ayeinst hate repeated.]

[This page, Egerton 2726.]

as of Envye ffor sothly / he þat is proude or envyous /
is lightly wroth /

[535] this synne of Ire After the discryvyng of
Seint Austyn / is wikked wiþ to be avenged by
worde or by dede [536] Ire after the Philisophre is
the feruent blode of a man yqwyked in his hert / þurgh
which he wold harme to hym þat he hateth / [537] ffor
certes the hert of man by eschawfyng and mevyng of
his blode wexeth so trouble / þat he is out of all
Iugement of reson / [538] But ye shul vnderstonde/
þat Ire is in two maners / þat one of hem is gode / and
þat oþer is wykked / [539] The gode Ire is / by
ielousye of godenesse / þurgh which a man is wroth /
with wikkednesse / and ayeinst wykkednesse And þer-
fore seith a wise man / þat Ire is bet þan pley / [540]
this Ire is with Debonairtee and it is wroth with-
out bitternesse / nat wroth ayeinst the man / but
wroth with þe mysdede / of the man / as seith the
prophete David Irascimini & nolite peccare / [541] Now
vnderstondeth þat wikked Ire is in two maners
þat is to sey soden Ire / or hasty Ire / without
avisement / and consentyng of reson [542] The menyng
and þe sence of this / is / þat þe reson of a man ne con-
sent nat / to thilk soden Ire / and than is it venyaH /
[543] Another Ire is full wykked þat comth of
felonye / of hert avised and cast byform¹ With Wykked wiþ
to do Vengeaunce / and there-to his reson consenteth / and
sothly this is dedely synne [544] This Ire is so dis-
plesaunt to god þat it troubleth his hous / and chaseth the
holy goost / out of mannes soule and wasteth and de-
stroyeth / the liknesse of god that is to sey / the vertue
that is in mannes soule [545] and putteth in hym the lyk-
nesse of the devyH / and benymmeth the man from god / that
is his rightfuH lord / [546] This Ire is a full grete
plesaunce to þe deviH / for it is the devels fourneis /
þat is enchaufed with the fire of heH / [547] ffor certes

[¹ leaf 254, back]

right so / as fire is most myghty to destroye aH erthelye
 thynges / [.]
 *no gap in the MS.* [548] loke how that
 fire of smale gledes / þat ben almost dede vnder asshen
 wollen qwyk ayein whan they be touched with
 brymstone / Right so woH Ire euermore qwyk ayein
 whan it is touched by the pride þat is couered in
 mannes hert / [549] ffor certes fire ne may nat com
 out of no thing / but yf it were first naturely in the same thyng /
 as fire is drawn out of flyntes with steel /
 [550] And right so as Pride is oft tyme mater of Ire /
 right so is rancour norice and keper of Ire [551] There is
 a maner tree / as seith Seint Isidre / þat whan men
 maken fire of that tre / and couere the coles of it with
 asshen / sothely the fire of it woH lasten aH a yere or more /
 [552] and right so fareth it / of Rancour whan it is
 ones conceyued in the hertes of som men / certein it woH
 last perauenture from o Ester day vn-til another
 Ester day and more / [553] but certes thilk man
 is fuH fer from the mercy of god aH þat while /

[554] In þis forseid deuels fourneys þere
 forgen thre Shrewes / Pride þat ay bloweth and encreseth
 the fire by chidyng and wikked wordes / [555] Than
 stant Envy and holt þe hote Iren vpon the hert
 of man with a peire of long tonges / of long Rancour /
 [556] And than stant / the Syn of Contwrmelie or
 Stryf / and cheste and batereth and forgeth by veleyns
 reprevynges / [557] Certes this cursed synne anoyeth
 both in the man hymself and eke to his neighbour /
 for sothly aH-most / aH the harme þat ony man
 doth / to his neighbour cometh of wratth / [558] for
 certes outrageous wratth / doth aH þat euer the
 deuiH hym commaundeth for he ne spareth neither
 Crist / ne his swete moder / [559] and in his out-
 rageous angre and Ire / allas allas / fuH many oon /
 at þat tyme / feleth in his hert fuH wikkedly /

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both of Crist / and eke of aH his halowes / [560] Is
 nat þis a cursed vice / yis certes / allas it benymmeth
 from man his witte / and his reson and aH his debonair'
 lyf / spiritueH / þat shold kepen his soule / [561]
 Certes it benymmeth eke goddes due lordshippe / and
 þat is mannes soule / and the love of his neighbores /
 it stryueþ eke aH day ayeinst trouth / it reueth hym þe
 quyete of his hert / and subuerteth his soule /

[562] Of Ire comen styngyng engendrures
 ffirst hate / þat is old wratth / Discorde / þurgh which
 a man forsaketh his old frende / fuH
 longe / [563] and than comth Werr' and euery
 manere Wrong þat man doth / to his neighbour / in
 body or in cateH / [564] Of this cursed synne of Ire /
 comth manslaughter' And vnderstonde ¹Wele þat
 Homycide is manslaughter' in diuers Wise / Som
 manere of homicide is spiritueH / and som is bodely [565]
 SpiritueH manslaughter' is in .vj. thynges / first by
 hate / as seint Iohn seith / he þat hateth his brother' /
 is an homicide / [566] Homycide is eke by bakbityng / of
 which bakbiters seith Salamon þat þey han two
 swerdes / with which they sleen her' neighbores ffor
 sothly / as wykkeþ is to benynð hym his gode name as
 his lyf / [567] Homycide is eke in yevyng of wikkeþ
 counseil by fraude / as for to yeve counseil to areyse
 wrongfuH custumes and taliages [568] Of which seith Sala-
 mon / lyon roryng / and bere hungrie / ben like to þe crueþ
 lordshippes in which holdyng or abreggyng of the
 shepe / of the hire / or of the wages of seruantes / or els in
 vsure / or in with-drawyng of the almesse of pore folk /
 [569] ffor which the wise man seith / ffedeth hym that
 aH-most deyeth for hunger' / ffor sothly / but yf þou fede him
 þou sleest hym / and aH thise ben dedely synnes / [570]
 Bodely manslaughter is whan þou sleest hym with thy
 tung / in other' maner' / as whan þou commaundest to
 slee a man / or yvest hym counseil to slee a

[¹ leaf 255]

man / [571] Manslaughter' in dede is in .iiij. maners /
 þat one is by lawe / right as a Iustice dampneth
 hym þat is coulpable to the deth / but let the Iustice
 be ware / þat he do it rightfully/ and þat he do it nat
 for delite to spið blode but for kepyng of rightwo-
 nesse [572] Another' homicide is don' for
 necessitee/ as whan a man sleeth another' in his diffendant/
 and þat he ne may escape non' oþer' wise from' his
 owen' deth/ [573] But certainlye yf he may escape with-
 out slaughter' of his aduersarie and sleeth hym /
 he doth synne / and he shað bere penaunce as for dedely
 synne / [574] Eke yf a man / by caas or auenture shete
 an arow or cast a stone with which he sleeth a man
 he is an homycide / [575] Eke yf a womman by negligence
 ouerlie hir' child' in hir' slepyng / it is homycide and
 dedely synne/ [576] Eke whan man distourbeth' conce-
 pecion' of a child' and maketh a womman eyther' bareyn'
 by drynkyng of venemouse herbes þurgh which she may
 nat conceyue/ or sleeth a child' by drynkes or
 els putteth certen' materiall thynges in hir secre
 places / to slee the child' [577] or els doth vnkyndely
 synne / by which man or womman shedeth her' nature
 in maner' or in place / þere as a child' may nat be con-
 ceeyed'/ or els and yf a womman haue conceyed' and hurte
 hir' self / and sleeth the child' / yitte is it homicide /
 [578] what sey we eke / of women þat mordren
 her' children' / ffor drede of worldly shame/ certes it is an
 horrible homicide/ [579] Homycide is eke / yf a man ap-
 proche to a womman by desire of lecherie / þurgh which þe
 child' is perished' / or elles smyt a womman wetyngly /
 þurgh which she leseth her childe Að þise ben' homy-
 cides/ and horrible dedely synnes/ [580] Yitte comth ther' of
 Ire many no synnes / as wele in worde as in thought / and
 in dede / as he þat arretteth / vp-on' god' or blameth god
 of þing/ of which he is him ¹Self guilty or despiseth
 god / and að his halowes / as don' thise cursed' hasardours /

[¹ leaf 255, back]

in diuers cuntrees / [581] This cursed synne doon þey
 whan þey felen in her hert full wikkedly of god and
 his halowes [582] Also whan þey treten vnreuerently
 þe sacrament of the auter / þat synne is so grete /
 þat vnneth it may be relese / but that the mercy of
 god passeth all his werkes / it is so grete / and he so
 benigne / [583] Than comth of Ire / Attrye angre /
 whan a man is sharply amonested in his shrifte / to for-
 lete synne / [584] þan wol he be angry and
 answer hokerly and angrelye / or defende or excuse
 his synne / by vnstedfastnesse of his flessch / or els he
 did it / for to hold companye with his felawes / or
 elles he seith / the fend enticed hym / [585] or els he
 did it / for his youth / or els his complexion is so
 corageous / þat he ne may nat forbere or els it is
 destenye as he seith / vn-to a certein age / or els he
 seith it comth hym of his gentillesse of his Auncetres /
 and semblable thynges / [586] All þise maner of folk /
 so wrappen hem in her synnes / þat þey ne wol
 deliure hem self / ffor sothly no wight / þat excuseth
 hym wilfully of his synne / may nat be deliuered of his
 synne / til þat he mekely beknowe his synne [587]
 After this than comth sweryng / þat is expresse
 ayeinst the commaundement of god / and þis befalleth oft
 of angre and of Ire / [588] God seith þou shalt nat
 take / the name of thy lord god / in veyne / or in Idle / Also
 our lord Ihesu Crist seith / by the worde of Seint Mathewe /
 [. no gap in the MS.] [589] ne wol þou
 nat swere in all maner / neither by
 heven / for it is goddes Trone / ne by erthe / for it is þe
 benche of his fete / ne by Ierusalem / for it is the Citee of
 a grete kyng / ne by thyn hede / for þou maist nat
 make an here white ne blak / [590] But seith by your
 word. ye ye / nay nay / and what þat is more
 is of evill / þus seith Crist / [591] ffor Cristes sake / ne swereth
 nat so synfully in dysmembryng of Crist / by soule /
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hert/ bones and body / for certes it semeth / that ye
 thynk þat þe cursed Iewes / ne dismembred nat
 ynough / þe precious persone of Crist/ but ye dismembre
 hym more [592] And yf so be þat þe lawe com-
 pelþ yow to swere / þan shuþ ye rewle you / after the lawe of
 god / in your sweryng / As seith Ieremye / [. . . .
 *no gap in the MS.*] þou
 shalt kepe .iiij. condicions/ þou shalt swere in trouth /
 in dome / and in rightwosnesse [593] this is to sey
 þou shalt swere soth / for euery lesyng is ayeinst Crist /
 for Crist is verray trouth / and þynk wele this / þat
 euery grete swerer nat compelled lawefully to swere /
 þe wound shaþ nat departe from his hous / while he
 vseth soth sweryng/ [594] Thow shalt swere
 eke in dome. whan þou art constreyned by the domes-
 man / to witnesse the trouth [595] Eke þou shalt
 nat swere for envye / ne for fauour / ne for mede
 but for rightwosnesse / for declaracon of it/ to
 þe worshippe of god / and helpyng of thyn even
 cristen / [596] And þerfore euery man / þat
 taketh goddes name in Idle / or falsly forswereth with
 his mouth / or els taketh on him ¹The name of Crist
 to be called a Cristen man / and lyveth ayeinst cristes
 lyvyng/ and his techyng/ Ah they taken goddes name
 in ydle / [597] loke eke what seith Seint Petir
Actuum 4º / Non est aliud nomen sub celo &cº / There
 is non other name seith Seint Petir / vnder heuen /
 to men / in which þey mow be saved / þat is to
 sey / but in the name of Ihesu Crist / [598] Take kepe eke /
 how þat / þe precious name of Ihesu Crist / as seith Seint
 Poule / [. *no gap in the MS.*] In
 þe name of Ihesu / euery knee of heavenly creatures / or
 erthely / or of heþ / shold bowe / ffor it is so hye /
 and so worshipful/ þat þe cursed fend in heþ/ shold
 tremble for to here it named / [599] þan
 semeth it / þat men þat sweren so horriblye / by his

[¹ leaf 256]

blessed name / þat they despise it more boldely /
þan dyð the cursed Iewes / or elles the devið þat
trembleth / whan he hereth his name /

[600] Now certes seth þat sweryng/ but yf it be
lawefully doon / is so hiely defended / moch wers is
for-sweryng falsly / and yitte natheles /

[601] what sey we / eke of hem [*no gap in the MS.*]
in sweryng / þat hold it as a gentrie or a manly dede to
swere grete othes / [.
. *no gap in the MS.*] aH be the cause
nat worth A strawe / Certes this is horrible synne / [602]
Sweryng eke without avisement / is eke a
Synne / [603] But let vs go now / to that horrible sweryng
of Adiuracion and coniuracion as don thise fals en-
chauntours or Nygromaunciens/in basyns full of water/ or
in a bright swerd/ or in A Circle/or in a fire/ or in the sholder
bone of a shepe / [604] I can nat sey but þat þey
don cursedly and dampnablye / ayeinst Crist/ and aH þe
feyth of holy chirche /

[605] what seye we by hem / þat beleven on
dyvynailles as by flight/ or by noise of birdes / or of
bestes / or by sorte of Geomancye / by dremes / by chirkyng
of dores / or crakkyng of howses / by gnawying of Rattes /
and soch maner of wrecchednesse / [606] certes aH this
thyng is defended by god / and by holy chirche / for
which þey ben accursed til they com to amendement/
þat on soch fylth setten her byleve [607] Charmes
for woundes or maladye / of men / or of bestes / yf they
taken ony effectes it may be perauenture / þat god suffreth
it / for folk shold yeve þe more feith / and reuerence to
his name /

[608] Nowe woH I speke of lesynges / which gener-
ally is fals signifaunce of worde / in entent/ to disceyve
his even Cristen / [609] Som lesyng is of which
þere comth noon auantage to no wight / And som lesyng
turneth to the ease / and profite of o man and to

damage of another man / [610] Another lesyng /
 for to saven his lyf / or his cateH / þat comth /
 of delite for to lye / in which delite þey wollen forge a long
 tale / and peynte yt / with aH þe circumstaunces where
 as aH þe ground of the tale is fals / [611] Som lesyng
 comth for he wold sustene his worde / Som lesyng
 comth of rechelesnesse without avisement / and sem-
 blable thynges /

[612] let vs now touche the vice of flateryng/
 which ne comth gladly / but for drede / or for Covetise /
 [613] ¹fflattery is generally wrongfuH preisyng/ fflater-
 ers ben the devels Norices that norisshen his children
 with mylk of losengrye / [614] fforsoth Salamon seith
 þat flaterie is wers than detraccion / for somtyme de-
 traccion maketh an hawteyn man / be the more humble /
 for he dredeth detraccion / but certes flaterie / þat maketh
 an hauteyn man in hert/ and countenance /
 [615] fflaterers ben the devels enchauntours ffor
 þey make a man to wene of hym self belike þat he
 is nat like [616] they ben like Iudas / þat betrayeth
 [. no gap in the MS.] a man to sell hym
 to his enemye þat is the devyH/ [617] fflaterers ben
 the devels Chapellyng þat syngen euere Placebo /
 [618] I reken flaterie / in the vices of Ire for oft
 tyme yf o man be wroth with another / þan wold
 he flater som wight to sustene him in his quareH /

[619] Speke we now of soch cursyng/ as comth
 of Irous hert/ Malison generally may be seid / euery
 maner power of harme / soch cursyng byreveth man from
 þe reigne of god As seith Seint Poule / [620] and oft
 tyme soch cursyng wrongfully retourneth / ayein to
 hym / þat curseth as a bird þat retourneth ayein to his
 owen nest/ [621] And ouer aH thyng men ought
 eschewe to curse her children / and yeven to þe devyH
 her engendrure/ as ferforth / as in hym is / certes it is
 grete perih and grete synne /

[¹ leaf 256, back]

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[622] Let vs than speke of chidyng and repreef/
 which ben) full grete woundes in mannes hert/ [. . .
 no gap in the MS.]
 [623] for certes vnnethes may a man plainlye be
 accorded with hym / þat hath hym openly reviled and
 reprevēd and disclaundred / this is a full grisly synne /
 as crist seith in the gospeH / [624] and take kepe now /
 þat he þat repreveth his neighbour/ eyther he repreueth
 hym by som harme of peyne / þat he hath on his body /
 as MeseH / Croked Harlot / on by som synne þat he doth /
 [625] Now yf he repreue hym by harme of peyne /
 þan turneth the repreef to Ihesu Crist/ for peyne is
 sent by ryghtwys sonde of god / and by his suffraunce /
 be it meselrie / or mahayme or maladye / [626] And yf he
 repreue hym vncharitablye of synns / as þou drunk-
 lewe Harlot/ and so forth / þan apperteneth þat /
 to þe reioisying of þe devyH / þat euere hath ioye /
 þat men doon synne / [627] And certes chidyng may
 nat com / but out of a veleyns hert/ for after the
 habundaunce of the hert/ speketh þe mouth full oft/
 [628] And ye shuH vnderstonde / þat loke by ony weye
 whan ony man / shaH chastise another / þat he be ware
 from chidyng/ or reprevyng/ ffor truly but he be
 ware / he may full lightly qwyk þe fire of Angre and of
 wratth / þat he shold qwenche and perauenture
 sleeth hym / þat he myght chastise with benign-
 nytee [629] ffor as seith Salamon / the Amyable tung / is
 the tree of lyf / þat is to sey lyf spiritueH/ And
 sothly a dislaue tung sleeth þe sperit of hym that
 repreveth / and eke of hym þat is repreued [630] loo
 what seith Seint Austyn / ther is no thing so like the
 devels child / as he þat oft chideth Seint Poule seith
 eke / I seruauent of god byhoueth nat to chide [631] ¹And
 though þat chidyng be a veleyns thyng bitwene all
 manere folk/ yitte is it certes most vncouenable /
 bitwene a man and his wyf / for þere is neuer rest/

[¹ leaf 257]

And therfore seith Salamon / An hous þat is vncouered
 and droppying and a chidyng¹/ wyf / ben like
 [632] a man þat is in a droppying hous / in many
 places / þough he eschew the droppying in oo place
 it droppeth on hym in another place / So fareth it by
 a chidyng wyf/ but she chide hym in oo place / she
 woH chide him / in another / [633] and therfore better is
 A morseH brede with ioye / þan an hous fuH of
 delices / with chidyng/ seith Salamon / [634] Seint
 Poule seith / O ye Wommen / be ye subiectes to your
 housbondes / as byhoueth in god / and ye men loueth your
 wyfes / Ad Colonisences 3^o.

[635] Afterward speke we of scornying/ which is a
 wykked synne And namely whan he skorneth a man for
 his gode werkes / [636] ffor certes soch scorners /
 faren like the foule tode / þat may nat endure / to
 smeH the swete sauour / of the vyne whan it
 florisseth / [637] þe scorners ben partyng felawes
 with the devyH/ for þey han Ioye whan þe devyH
 wynneth / and sorow whan he leseth / [638] they ben
 aduersaries of Ihesu Crist/ for they haten þat he loueth /
 þat is to sey sauacion of soule /

[639] Speke we now of wykked counseil / for he þat
 wikked counseil yeveth is a traytour / for he disceyueth /
 hym þat trusteth hym / [. . . no gap in the MS.]
 But natheles yitte is his wykked counseil/ first ayeinst hym
 self/ [640] [.
 no gap in the MS.] þat he þat
 woH anoye another man / he anoyeth first hym self/
 [641] And men shuH vnderstonde þat man shaH nat
 take his counseil of fals folk/ ne of angrye folk or
 greuous / folk/ þat loven specially to moch her owen
 profite / ne to moch worldly folk/ namely in counseillyng
 of soules /

[642] Now comth þe Synne of hem / þat sowen and
 maken discorde amonges folk/ which is a synne/ þat

[¹ MS. repeats and a chidyng]

[This page, Egerton 2726.]

Crist hateth vterly / and no wonder' is / for he dyed
to make concorde / [643] And more shame do they to
crist/ þan dyd þey þat hym crucefied / for god
loueth better' / þat frendshippe be amonges folk/ þan
he did his owen body / which þat he yaaf for vnytee /
þerfore ben þey lykned to þe devyH/ þat euer is
about to make discorde

[644] Now comth þe synne of double tung / soch
as speken faire byfore folk/ and wikkedly behynde / or
elles they make semblant/ As though þey speke of
gode intencion / or elles in game and pleye / and yitte they
speke of wykked intent /

[645] Now comth bywreying of Counseil thurgh
which a man is defamed / certes vnethe may he restore þe
damage

[646] Now comth manace / þat is an open folye / for
he þat oft manaceth he threteth more þan he may
perfourme / fuH ofte tyme

[647] Now comth ydeH wordes / þat is without
profite of hym / þat speketh the wordes / and eke of hym /
þat herkeneth the wordes / or elles ydeH wordes / ben
tho þat ben nedeles or elles withouten intent / of natureH
1Profigte / [648] and aH be it þat ydeH wordes / ben som-
tyme veniaH synne / yitte shuH men doute hem / for we
shuH yeve rekenyng of hem byfore god /

[649] Now Now comth Iangelyng þat may nat be with-
outen synne / As seith Salamon it is a signe of pert
folye / [650] And therefore A philizophre seid whan
men axed how þat men shold plesen þe peple /
and he answerd Do many gode werkes / and speke fewe
iangles /

[651] After this comth the synne of Iapers / þat
ben the devels Apes / for þey make folk to laugh at
her Iaperye / as folk don at þe gawdes of ape /
Soch iapes defendeth Seint Poule / [652] Loke How
þat vertuous wordes and holy comforten hem

[1 leaf 257, back]

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þat trauailen in the seruice of Crist / right so comforten
the veleyns wordes and knakkes of Iapers hem þat
travaillen in þe seruice of the deviſ / [653] þise ben
the synnes þat comen of the tungen þat comen of Ire /
and other synnes moo.

Hic Ire tractus desinit / & remedium eiusdem Incipit/.

[654]

THe Remedye ayeinst Ire / is a vertue þat men
clepen Mansuetude þat is debonairtee / and
eke another vertue / þat men callen Pacience or
suffraunce /

[655] Debonairtee withdraweth / and restreyneth /
þe sterynges of þe meuynges of mannes corage in his
hert/ in soch maner þat þey ne skippe nat out by
angre ne bi Ire / [656] Suffraunce suffreth swetely aH
the anoyssaunces / and þe wronges / þat men doon to man
outward/ [657] Seint Ierom seith thus of debonairtee /
þat it dooth noon harme to no wight/ ne seith ne for noon
harme / þat men doon or seyn / he ne eschaufeth nat
his reson [658] This vertue somtyme comth of
nature / for as seith the Philosophre / A man is a qwyk
thyng / by nature debonaire and trefable to godenesse
But whan debonairtee is enfourmed of grace / þan is
it þe more worth /

[659] Pacience / þat is another Remedye / ayeinst Ire /
for it is a vertue þat suffreth swetely / euery mannes godenesse/
and nat wroth / for noon harme / þat is don to hym /
[660] The Philosophre seith / þat Pacience ys thilk
vertue / þat suffreth / debonairlye aH the outrages of
aduersitee / and euery wykked worde / [661] this vertue
maketh a man lyke to god / and maketh hym goddes
owen dere child / as seith Crist / this vertue discomfyteth
thyn enemy And therfore seith the wise man yf þou
wolt venqwyssh þyn enemy lerne to suffre [662] And
þou shalt vnderstonde / þat man suffreth .iiij. maner

[This page, Egerton 2726.]

of thynges / and greuaunces / ayeinst þe which .iiij.
he most haue .iiij. maner of Paciences /

[663] The first greuaunce is / of wykked wordes
tho suffred Ihesu Crist / without grucchyng full
patiently / whan the Iewes despised hym / and repreued hym
full ofte / [664] suffre þou þerfore patiently ffor the
wise man seith / yf þou stryve with a fool / þough
þe sole be wroth or þough he laugh / aȝ gate
þou shalt haue no rest / [665] þat other greuaunce
¹Outward is to haue damage of thy cate / þere ayeinst
suffred crist full patiently / whan he was despoiled of aȝ
that he hadde in this lyf / and that nas but his clothes /
[666] The thirde greuaunce is / a man to haue harme in
his body þat suffred Crist full patiently in aȝ his
passion / [667] The ferthe greuaunce is in outrageous
labour in werkes / wherfore I seye þat folk þat
maken her seruantes to travaillen to greuously or out of
tyme / as on holidayes / sothly they doon grete synne /
[668] here ayeinst suffred Crist full patiently / and
taught vs pacience / whan he bare vp-on his blisshed
sholder the crosse / vp-on which he suffred
dispitous deth / [669] Here men mow lerne to be
patient / for certes nat onely cristen men ben patient /
for þe love of Ihesu Crist / and for the gwerdon / of þe blisful
lyf / þat is perdurable / But certes þe old Payens / þat
neuer were cristen commended and vseden þe vertue
of pacience /

[670] A Philosophre vp-on a tyme þat wold haue
bette his disciple / for his grete trespass / for which he was
gretely amoved / and brought a yerde to skoure the
childe / [671] and whan þe child sawe the yerde / he
seid to his maister / what thynk ye to doo / I wold bete
the koth þe maister / for thy correccion / [672] forsoth
koth the child / ye ought first correcte your self / þat
han lost aȝ your Pacience for the gilt of a childe /
[673] forsoth koth þe maister aȝ wepyng / þou

[¹ leaf 258]

seyst soth/ haue þou the yerde my dere son and
 correcte me / for myn Inpacienc / [674] Of Pacienc comth
 Obedienc þurgh which a man is obedient to Crist/ and
 to aȝ hem / the which he ought to be obedyent too /
 [675] And vnderstonde weȝ þat obedienc is *perfit* /
 whan þat a man doth gladly and hastely with gode
 hert entierly / aȝ þat he shold do / [676] Obedienc
 generally / is to perfourme hastely the doctrine of god / and
 of his soueraignes to which hym ought to be obeysant/
 in aȝ rightwosnesse /.

Hic Remedium contra Ire peccatum desinit & tractus
 Accidie Incipit.

[677]

After the synnes of Envy and Ire / now wol I
 speke of the synne of Accidie / for Envy
 blyndeth þe hert of man / and Ire troubleth
 a man / and Accidie maketh hym hevy / þoughtful and
 wrawe [678] Envy and Ire maken bitterness in hert/
 which bitterness is moder of Accidie/and benymmeth/hym
 þe loue of aȝ godenesse / Than is Accidie the
 Angwyssh of troubled hert / And seint Austyn seith
 it is anoye of godenesse / and anoye of harme [679] Certes
 this is a dampnable synne for it doth wrong to Ihesu
 Crist/ in asmoch as it benymmeth the *seruice* / þat men
 doon to Crist / with all diligence As seith Salamon /
 [680] But Accidie doth no soch diligence / he doth
 aȝ thyng with anoye / and with wrawenesse / slaknesse
 and excusacion / and with ydelnesse and vnlust/ for
 which the boke seith A-cursed be he / that doth þe *ser-*
uice of god negligently / [681] þan is Accidie enemye ¹To
 euery astate of man / for certes the [*blotch in MS.*] man / is in
 .iiij. maners [682] The first astate that is is the astate of
 Innocence / as was the state of Adam byfore þat he fel in-to
 synne / in which astate / he was holden to werche as in
 heryng and adhouryng of god / [683] Another astate
 is the astate of synful men/in which astate/men ben holden

[¹ leaf 258, back]

to labour' in praying to god / for amendement of her synnes / and þat he wol graunt hem / to rise out of her synnes / [684] Another estate is / thestate of grace / in which astate / he is hold to do werkes of Penitence / And certes to aH thise thynges / is Accidie enemye and contrarie / for he loueth no besynesse at aH/ [685] Now certes þis foule synne Accidye is eke a full grete enemye / to þe lyfode of þe body for it ne hath / no purveaunce ayeinst temporeH necessitee / for it forsleutheth and forsluggeth and destroyeth aH godes temporels by rechelesnesse

[686] The .iiijth thyng is þat Accidie¹ / is like hem þat ben in þe peyne of heH / by cause of her sleuth / and of her hevynesse / for þey þat ben Dampned ben so bound / þat þey mow neither wele do / ne wele þynk [687] Of Accidie comth first / þat a man is anoyed / and encombred for to do ony godenesse / and maketh þat god hath abhominacion of soch Accidie /

[688] Now comth Slouth þat wol nat suffre noon Hardnesse / ne no penaunce for sothly Slouth is so tender and so delicate / as seith Salamon / þat he wol nat suffre noon Hardnesse ne penaunce / and þefore he shendeth aH þat he doth [689] Ayeinst þis roten and hurted synne of Accidie and slouth shold men exercisehemself/andvsehemself/to dogodewerkesandmanly and vertuously / cacchen corage weH to doo / thynkyng þat our lord Ihesu Cryst qwytyteth euery gode dede/ be it neuer so litle / [690] vsage of labour' is a grete thyng/ for it maketh/ as seith Seint Bernard / the laborer to have strong Armes / and harde senewes / And slouth maketh hym feble and tendre [691] Than comth drede to begynne to werke ony gode werkes / for certes / he that is enclyned to synne / hym thynketh it is so grete an emprise / for to vndertake to do werkes of godenes / [692] and casteth in his hert / þat þe

[¹ The MS. repeats þat Accidie]

circumstaunces of godenesse ben so greuous / and so
chargeant for to suffre / þat he dare nat vndertake / to
do werkes of godenesse / as seith Seint Gregorie /

[693] Now comth wanhope þat is dispeire of the
mercy of god þat comth somtyme of to moch out-
rageous sorow / and som tyme of to moch drede / ymagen-
yng þat he hath doon so moch synne / þat it wold
nat avaiH / þough he wold repent hym and
forsake synne / [694] thurgh which Dispeire or drede
he haboundeneth aH his hert / to euery maner synne / as seith
Seint Austyn / [695] which dampnable synne / yf þat
it contynue vn-to his lyves ende / it is cleped synne in the
hooly goost / [696] This horrible synne is so perlious /
þat he þat is dispeired / þere nys no felonye ne no synne /
þat he douteth for to doo. ¹As shewed wele by Iudas /
[697] Ce[*ink gone*]ve aH synnes / þan is this synne
most displesant to Crist / and moost [aduer]sarie / [698]
Certes he that dispeyareth hym is like the Coward
Champion / recreant / þat seith creaunt withouten
nede Allas Allas nedeles is he recreant /
and nedeles dispeirant / [699] Certes þe mercy of god is
euer redy / to the penitent / and is aboven aH his werkes /
[700] Allas can nat a man bethynk hym / on the gospeH
of Seint Luke .15. where as Crist seith / þat aswele shaft
there be ioie in heven / vp-on a synfuH man þat doth
Penitence / þan vp-on .90. and .9. rightfuH men / þat
[. . . *no gap in the MS.*] neden no Penitence / [701]
loke ferther in the same gospeH / þe ioie and the
feest / of þe gode man / þat hade lost his son / whan
his son with repentaunce was retourned to his fader /
[702] kan they nat eke remembre hem / þat as seith
Seint luke 23°. how þat þe thief þat was hanged
beside Ihesu Crist / seid lord remember the of me / whan
þou comst in-to thy reigne / [703] forsoth seid
Crist / I sey to þe to day / shalt þou be with me in
paradys / [704] Certes þere is noon so horrible a synne of

[¹ leaf 259]

man / þat it ne may in his lyf / be destroyed by penitence /
 þurgh vertue of the passion / and of þe deth of Crist/
 [705] Allas what nedeth man þan / to be dispeyred /
 seth þat his mercy so redy is / and large / axe and haue /
 [706] Than comth Sompnolence / þat is sluggish
 slombryng/ which maketh a man be hevy / and dulle in
 body and soule / and þis synne comth of slouth /
 [707] and certes the tyme / þat by weye of reson / man
 shold nat slepe / þat is by þe morow but yf there were
 cause resonable / [708] for sothly in the morowtide / is
 most couenable / a man to seye his prayers / and for
 to thynk on god / and to honour god / and to
 yeve almesse to the pore / þat first comth in þe name
 of Crist/ [709] loo what seith Salamon / who-so woth
 by þe morow awake and seke me he shaft fynde
 me [710] Than comth Negligence / or Rechelesnesse
 þat rekketh of no thing/ And how þat ignoraunce is
 moder of all harme Certes Negligence is the Norice /
 [711] Negligence ne doth no force / whan he shaft do
 a thyng / whether he do it wele or badly

[712] Of Remedie of þise two synnes / as seith
 þe wise man / þat he þat dredeth god / he spareth nat
 to do / þat hym ought to do / [713] And he that loueth
 god / he woth do dyligence to please god / by his werkes / and
 abunden hym self/ with all his myght wele for to doo /
 [714] Than comth Ydelnesse / þat is þe yate of all
 harmes An ydel man is like a place / þat hath no
 walles / þere as deuels now entren on euery side / or shete
 at hym / at discouert by temptacon on euery side /
 [715] This ydelnesse is þe thurrok / of all wikked and
 veleyns thoughtes / and of all iangles / trifles / and of
 all ordre / [716] Certes þe heven is yeven to hem / þat
 woth labouren and nat to ydle folk / Eke David seith /
 þey ne be nat in the labour of men / ne they ne shu
 nat ben whipped with men / þat is to sey in Purgatorie

[This page, Egerton 2726.]

[717] Certes þan semeth it that they shulþ ben turmented
with the deviþ in heþ / but yf þey ¹Do Penitence

[718] Than comþ the Synne þat men clepen
Traditas / as whan a man is to latered or tariyng / or
he wolþ turne to god / and certes þat is a grete folye /
he is like hym / þat falleth in þe dyche / and wolþ nat
arise / [719] and this vice comþ of fals hope þat
he thynketh / þat he shaþ lyve long / but þat hope
fayleþ fuþ ofte

[720] Than comþ Lacchesse / þat is he / þat whan he
begynneth ony gode werk / anone he shaþ forlete it / and
stynt / as don þey / þat han ony wyght / to gouerne
and ne taken of hem no more kepe / anone as they fynden /
ony contrarie / or ony anoye [721] Thise ben þe new
Sheperdes / þat leten her shepe wetyngly go renne / to
þe wolf / þat is in the breres / or do no force of her owen
gouernaunce / [722] Of this comþ Pouertee and destruccio /
both of spiritueþ / and tempereþ thynges Than comþ
a maner coldenesse / þat fressheth at þe hert of man
[723] Than comþ vndeucio / thurgh which a man is
blent / as seith Seint Barnard / and hath soþ langour in
soule / þat he may neither rede ne syng in holy chirche /
ne here ne thynk of no deuocio / ne travaiþ with
his hondes in no gode werke / þat it nys to hym vnsauerie /
and aþ appalled [724] þan wexeth he slowe / and
slombrye / and sone wold he wroth and sone is enclyned
to hate / and to envye [725] Than comþ the synne of
worldly sorow / soþ as is cleped Tristicia þat sleeth
man / as seith seint Poule / [726] ffor certes soþ sorow
werketh to the detþ of þe soule / and of the body / Also
ferther / of þat comþ / þat a man is anoyed of his owen lyf /
[727] Wherefore soþ sorow shorteth fuþ ofte the lyf of
man / or þat his tyme be com / by weye of kynde /.

[¹ leaf 259, back]

Hic tractus Accidie desinit & Remedium eiusdem Incipit/.
[728]

Ayeinst this horrible Synne of Accidie / and þe
braunches of the same / there is a vertue þat is called
ffortitudo or Strength / þat is an affeccion / þurgh
which a man despiseth annoyous þynges / [729] this
vertue is so myghty and so vigorous þat it dare withstonde
myghtely and wisely kepe hym self / from perels / þat ben
wykked and wrastle ayeinst the assawtes of the deueH /
[730] for it enhaunceth and enforceth the soule Right as
Accidie abateth it / and maketh it feble ffor this ffortitudo
may endure by long suffraunce / þe travailles þat ben
couenable /

[731] This vertue hath many spices / The
first is Magnanimitie / þat is to sey / grete corage
ffor' certes þere behoveth grete corage ayeinst Accidie / lest
þat it ne swolow the soule by þe synne of sorow or
destroye it / by wanhope / [732] this vertue maketh
folk vndertake harde thynges / and greuous thynges /
by her owen wiH / wisely and resonablye / [733] And for-
asmoch as the deviH fyghteth / ayeinst a man ¹More by
qweyntise and by sleight / þan by strength / þefore shaH man
withstonde hym / by witte and by reson / and by dis-
crecion / [734] þan are the vertues of feith and
hope in god / and in his seyntes / to atteyne and accomplice
the gode werkes in the which he purposeth fermely
to contynue / [735] Than comth sewertee / or sekernesse /
and þat is whan a man ne douteth no traaille / in tyme
commynge / of þe gode werkes / þat a man hath bygon /
[736] Than comth magnificence / þat is to sey / whan
a man doth and perfourmeth grete werkes of godenesse /
and that is the ende / why that men shold do gode
werkes / for in the accomplisynge of grete gode
werkes / lyth the grete gwerdon / [737] Than is þere
Constaunce that is stablenesse of corage / and þis shold
be in hert / by stedfast feith and in mouth and in

[¹ leaf 260]

beryng / and in chere and in dede / [738] Eke þer' ben
 moo speciall remedies ayeinst Accidie in diuers werkes
 and in consideracions of the peynes of heh / and of þe
 Ioyes of heven / and in þe trust of þe grace / of þe holy
 goost / þat woth yeve hym myght to perfourme his gode
 Intent/.

Hic Remedium Accidie desinit / & tractus Auaricie Incipit/.

[739]

After Accidie woth I speke of Auarice and of
 Covetise / Of which synne seith Seint Poule /
 þat þe Rote of aH harmes is Couetise / ad
 thumothem 6^o [740] for sothly whan þe hert of
 man is confounded in it self / and trouble / and þat þe
 soule hath lost þe comforte of god / þan seketh he an
 ydle place of worldly thynges /

[741] Auarice after þe discripcion of Seint Austyn
 is a lykerousnesse in hert to haue erthely thynges /
 [742] Som other folk seyn þat Auarice / is for to
 purchace many erthely thynges / and no þing yeve
 to hem þat han nede [743] And vnderstonde þat
 Auarice / ne stant nat onely by lond ne cattel / but som
 tyme in science and in glorie / and in eury maner of
 outrageous thyng / is Auarice and Covetice / [744] And
 þe difference bitwene Auarice and Couetice is þis /
 Couetyce is to coveit soch thynges as þou
 hast nat and Auarice is for to withhold and kepe / soch
 þynges as þou hast / without rightfuH nede / [745] sothly
 þis Auarice is a synne / þat is fuH dampnable for aH holy
 writte curseth it / and speketh ayeinst þat vice / for it doth
 wrong to Ihesu Crist / [746] for it byreveth hym þe love /
 þat men to hym owen / and turneth it bakward ayeinst/
 aH reson / [747] and maketh þat þe Auaricious man /
 hath more hope in his catel / þan in Ihesu Crist and
 doth more obseruaunce / in kepyng of his tresour / þan
 he doth to þe service of Ihesu Crist / [748] And therefore seith

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Seint Poule ad Ephesios .i°. þat an Avaricious man / is
þe thraldom of Idolatrie /

[749] what difference ¹Is bitwene an Ydolastre and
an Auaricious man / but that an ydolastre perauenture /
ne hath but o Mawmet or two / and the Auaricious man
hath manye / ffor certes euery fforeyn in his coffre / is his
mawemet / [750] And certes þe synne of Mawmettrye / is
þe first thyng / þat god defended in þe .x. commaunde-
mentes / as bereth witnesse in Exodye c° 20°. [751] þou
shalt haue no fals goddes byfore me / ne þou shalt make
to the / no grave thyng / þus is an Auaricious man / þat
loveth his tresour byfore god / an ydolastre [752] þurgh
this cursed synne of Auarice Of Covetise commen thise
harde lordshipes þurgh which men ben distreyned
by taillages / Custumes and cariages more þan her
duetee / or reson is / and eke take þey of her bonde
men amercimentes which myghten more resonabye be
cleped extorcions than mercimentes [753] Of which
mercymentes and rawnsomyng of bonde men Som
lordes Stewardes seyn / þat it is rightfuH for-asmoch as
a Cherle hath no tempereH / thyng / þat it ne is / his lordes /
as þey seyn [754] But certes þise lordshipes don
wrong þat by-reven her bonde folk / thynges þat þey
neuer yaaf hem / Augustinus de li°. 9°. [755]
Soth is / þat the condicion of thraldom / and þe first
cause of thraldom. is for synne Genesis 9°.

[756] þus now ye see / that þe gylt / deserued
thraldom / but nat nature / [757] wherfore thise lordes /
ne shold nat mocheH glorifye hem in her lordshippe
seth that by natureH condicion / þey be nat lordes ouer
thralles / but þat thraldom comth first / by þe deserte of
synne [758] And ferther ouer / þere as þe lawe seith /
þat tempereH godes of bonde folk / ben þe godes
of her lordshipes / ye þat is for to vnderstonde þe godes
of the Emperour to defenden hem in her right / but nat
for to robben hem / ne reve hem [759] And therefore

[¹ leaf 260, back]

seith Seneca Thy Prudence shold^d lyve benignely *with*
 thy thralles / [760] þoo þat þou clopest / þy thralles
 ben^d goddes peple / for^t humble folk/ ben^d Cristes frendes /
 þey ben^d contubernya^h/ *with* the lord^d /

[761] thynk eke þat of soch^h seed^d as cherles
 spryngen^d of soch^h seed^d spryngen^d lordes / as wele may
 þe Charle be saved^d as the lord^d / [762] the same deth / þat
 taketh þe Cher^h/ soch^h deth taketh þe lord^d Wherefore I
 rede / do right so *with* thy Cher^h/ as þou woldest þat
 þy lord^d did^d *with* the / yf þou were in his plite /
 [763] Euery synfu^h man is a cherl to synne / I rede
 þe certes / þat þou lord^d werke in soch^h wise *with*
 thy cherles þat þey rather love the and drede þe / [764]
 I wote wele there is degree aboue degree / as reson^d
 is / and sky^h/ is / þat men^d doon^d her^t devoir þere as it is due
 But certes extorcions and despite of your^t vnderlynges / is
 dampnable /

[765] And ferther ouer^t vnderstonde wele þat
 conquerours or tyrauntes / maken^d fu^h oft thralles / of
 hem þat ben^d born^d of as ria^h blode as ben^d þey þat
 hem^d conqueren^d [766] This name of Cherldam^d was
 neuer erst couth^t ti^h þat Noe seid^d / þat his son^d
 Chayme shold^d ¹be thra^h to his brethern^d / for his synne /
 [767] What sey we þan of hem / þat pelen^d and don^d
 extorcions / to holy chirche / Certes the swerd^d þat
 men yeven^d first to a knyght/ whan he is newe dubbed^d
 signefyeth / þat he shold^d defende holy chirche / and
 nat robbe it / ne pyl it / and who so doth is traytour
 to Crist/ [768] and as seith Seint Austyn^d / þey ben^d
 þe devels wolves / þat stranglen^d þe shepe of Ihesu
 Crist/ and don^d wers þan wolves [769] for sothly
 whan a woolf/ hath^t fu^h his wombe / he stynteth^t
 strangle shepe / But sothly the pylours and destroy-
 ers of holy chirche godes / ne do nat soo / for they ne
 stynt neuer^t to pi^h/ [770] Now as I haue seid^d / seth^t so
 is / þat synne was first cause of thraldom^d / þan is it

[¹ leaf 261]

thus / þat thyllk tyme þat aH þe world was in synne /
 þan was aH the wórlð in thraldom / and subieccion
 [771] But certes seth the tyme of grace cam / god
 ordeyned þat som folk / shold be more hye in estate
 and degree / and som folk more lowe / and þat
 euerycch shold be *serued* in his astate / [. . *no gap in MS.*]
 [772] and therefore in som cuntrees / þere þey ben
 thralles / whan þey han turned hem to þe feith þey make
 her thralles free / out of thraldom / and þerfore certes /
 þe lord oweth to his man / þat þe man oweth to
 his lord / [773] The pope calleth hym *seruaunt*
 of the *seruauntes* of god / but for-asmoch as the state of
 holy Chirche / ne myght nat have be / ne the *commune*
profite / ne myght nat have be kept / ne pees and rest / in
 erth / but yf god hade ordeyned þat som man hade
 hyer' degree / and som man lower' [774] þerfore was
soueraunte was ordeyned to kepe and mayntene and de-
 fend her vnderlynges / or her subiectes / in reson / as fer-
 forth as lyeth in her power' and nat to destroye hem
 ne confound / [775] wherfore I sey / þat þoo lordes /
 þat ben like wolfes þat devouren the possessions / or the
 cateH / of poure folk wrongfully *withouten* mercy or
 mesure / [776] þey shuH resceyue by the same mesure /
 þat þey han mesureð to poure folk / the mercy of Ihesu
 Crist / but yf it be amended / [777] Now comth disceite
 bitwene merchaunt and merchaunt / and þou shalt vnder-
 stonde / þat merchandise is in many maners / þat one
 is bodely and þat other is gostely / þat one honest
 and leefuH / and þat other dishonest / and vnlieffuH /
 [778] Of þat merchandise / þat is lieffuH and
 honest / is this / þat there as god hath ordeyned þat a
 regne or a cuntree / is suffisant to hymself / þan is
 honest and lieffuH / þat of habundaunce of þis Contre
 þat men help another' cuntree / þat is more nedy
 [779] And þerfore þer' mot be merchauntes / to
 bryng from þat oo cuntree to þat other her merch-

andise / [780] That other merchaundise / þat men
 haunt/ *with* fraude and trecherie / and disceyte *with*
 lesynges / and fals othes is cursed and dampnable /
 [781] Espirituel merchandise / is proprely Symonye
 þat is ententyf desire / to bye thyng espiritueH/ þat is
 thyng that apperteneth to the Sentuarie of god / and to
 Onre of þe soule [782] þis desire / ¹Yf so be / þat a
 man do his diligence / to *perfourme* it/ all be it/ þat his
 desire take noon effecte / yitte is it to hym a dedely
 synne / and yf he be ordred He is irregulere / [783] Certes
 Symonye is cleped of Symond Magus / þat wold have
 bought for tempereH gode / þe yift þat god hade yeven
 by þe holy goost to seint Petir / and to the Appostles /
 [784] And therfore vnderstonde / þat both he / þat
 selleth and he þat byeth / thynges espirituels / ben
 cleped Symonyales / be it by cateH/ be it by *procuryng* /
 or by fleshly prayer/ of his frendes / fleshly frendes
 or spiritueH frendes / [785] fleshly in two maners
 as by kynrede or other frendes / sothly yf þey pray
 for hem / þat is nat worthy and able / it is Simonye / yf he
 take the benefice / and yf he be worthy and able / þere
 is none [786] That other maner is whan men or
 wommen / prayen for folk to avauncen hem onely / for
 wykked fleshly affeccion / þat þey han to the persones /
 and þat is foule Symonye / [787] But certes in *seruice* /
 for which men yeven thyng espiritueH/ vn-to her
seruauntes it mot be vnderstonde þat þe *seruice*
 mot ben honest / and elles nat/ and eke þat it be
 without bargeynyng / and þat þe persone be able /
 [788] ffor as seith Seint Damasie / all þe synnes of þe
 world at regarde of þis synne arn as a thyng of nought /
 for it is the grettest synne / þat may be / after ye synne
 of lucifere / and of Antecrist / [789] for by this synne / god
 forleseth þe Chirche / and þe soule / þat he bought *with*
 his precious blode / by hem þat yeven chirches to hem /
 þat ben nat digne / [790] for þey put in þefes þat

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stelen þe soules of Ihesu Crist / and destroyen his patri-
 monye / [791] by soch vndigne prestes and curates /
 han lewde men þe lesse reuerence / of þe sacramentes of
 holy chirche / And soch yevers of chirches putten out /
 the children of Crist / and putten in the
 devels owen son / [792] þey sellen the soules
 þat lambes shold kepen / to þe wolf þat strangletþ
 hem / and þefore shuþ þey neuer haue parte /
 of þe pasture of lambes þat is the blys of
 heuen / [793] Now comþ hasardrye with his appur-
 tenaunces as tables and raafles / of which comþ disceite /
 fals othes / chidynges and aþ ravynes / blasfemyng
 and reneyng / of god / and hate of his neighbours / wast
 of godes / myspendyng oft tyme / and somtyme man-
 slaughter [794] Certes hasardours ne mow nat be /
 without grete synne / [. . . *no gap in MS.*] [795] Of
 Auarice comen lesynges / theft / and fals witnessse / and fals
 opes And ye shuþ vnderstonde / þat þise ben grete synnes /
 and expresse ayeinst þe commaundementes / of god / as I haue
 seid [796] ffals witnessse is in worde / and eke in dede /
 In worde / as for to byreve þy neighbours gode name
 by fals witnessyng / or byreve hym / his cateþ / or his
 heritage / by þy fals witnessyng / whan þou for Ire / or
 for mede / or for envye / berest fals witnessse / or els ex-
 cuseþ þy self falsly / [797] ware yow qwest-mongers and
 Notaries / Certes for fals witnessyng was ¹Susanna in fuþ
 grete sorow and peyne / and many other moo / [798] The
 synne of theft / is eke expresse / ayeinst goddes heest / in
 .ij. maners corporeþ or spiritueþ [799] [Corporeþ]
 as for to take thy neighbours cateþ / ayeinst his wiþ /
 be it by force or by sleight / be it by mete or by mesure /
 [800] By stelyng eke of fals endytementes / vp-on hym / and
 in borowyng eke of thy neighbours cateþ / in entent neuere
 to paye / and semblable thynges / [801] Es-
 spiritueþ thynges / to stele : is sacrilegge / þat is to sey hurt-

[¹ leaf 262]

ying of holy thynges / or of thynges sacred to crist / in two maners by reson of the holy place as chirches or chirchehawes [802] ffor which euery vileyns synne / þat men doon / in soch places / may be cleped sacrilege / or euery violence / in the semblable places / Also they that *with-drawn* the rightes þat longen to holy chirche / [803] And plainly and generally sacrilege is to reve holy thyng from holy place / or vnholy þyng out of holy place / or holy thyng out of vnholy place /.

Hic Auaricie tractus desinit / & Remedium eiusdem Incipit /.

[804]
Now shuþ ye vnderstonde / þat þe Releuyng of Auarice is misericorde and pitee largely taken And men myght axe why / þat misericorde and pitee is relevyng of Auarice [805] Certes þe Auarous man sheweth no pitee ne misericorde / to þe nedeful man / for he deliteth hym / in the kepyng of his tresour and nought in the reskewyng ne relevyng of his even cristen / And therfore speke .I first of mysericorde / [806] [. . . *no gap in MS.*] as seith the Philosophre / a vertue / by which þe corage of a man is stered by the mysease of hym / þat is myseased [807] vpon which misericorde foloweth pitee in perfourmyng of charitable werkes / of misericorde [808] and certes thise meven men / to misericorde of Ihesu Crist / þat yafe hym self for our gilt / and suffred deth / for misericorde / and foryave vs our originaþ synnes [809] and thereby relested vs / from þe peyne of heþ / and amenused the peynes of Purgatorie by Penitence / and yeveth grace wele to do / and at the last the ioye of heuen [810] The spices of misericorde ben as for to love and for to yeve / and to foryeve and relees / and for to haue pitee in hert / and compassion of the myschief of his
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even) cristen) / and eke chastise þere as nede is /
 [811] Another maner of remedy ayeinst Auarice is
 resonable largesse / but sothly here byhoueth/ þe con-
 sideracion of the grace of Ihesu Crist / and of his
 tempereH godes / and eke of þe godes perdurables /
 þat Crist yave vs / [812] and eke to haue remembraunce of
 þe deþ þat he shaH resceyve he note whan /
 and eke þat he shaH forgoe aH that he hath/
 save onely þat he hath dispended in gode werkes /

[813] But for-asmoch / as som folk / ben mesur-
 able / men ought eschewe foollargesse þat men
 clepen waste / [814] Certes ¹He þat is fool-large / he
 yeveth nat his cateH/ but he leseth his cateH sothly /
 what thyng that he yeveth / for veyne glorie / as to
 mynstrals / and to folk to bere his renoun / in þe
 world he hath synne and noon almesse
 [815] Certes he leseth foule his gode / þat he seketh
 with þe yift of his gode no þyng but synne /
 [816] he is like an hors / þat rather seketh to drynk
 drovy water or trouble þan for to drynk water of þe
 clere weH/ [817] And for-asmoch/ as þey yeven þere
 as þey shold nat yeven / to hem apperteneth þe
 malison / þat crist shaH yeve at þe day of dome / to
 hem þat shuH be dampned. .

Hic Auaricie Remedium desinit & tractus Gule nunc
 Incipit /.

[818]
After Auarice comth Glotonye / which is expresse
 ayeinst the commaundement of god / Glotonye is
 vnmesurable appetite to ete / or drynk / or elles
 to do ynough to vnmesurable appetite or disorderne
 Couetise / to ete or to drynk / [819] þis synne cor-
 rumpeth aH þis werld as is wele shewed / in the synne of
 Adam / and of Eve / lo eke what seith seint Poule of
 Glotonye / [820] many seith seint Poule goon / of which

[¹ leaf 262, back]

I haue oft seid to yow / and now I sey yitte wepyng/
to hem þat ben þe enemyes of þe crosse / of Crist / Of
which þe ende is deth / and of which her' wombe is
her' god and her glorie in confusion of hem / þat so
deuouren erthely pynges [821] He þat is vsant to
this synne of glotonye he ne may no synne withstonde
he mot be in seruage to all vices / for it is the devels
horde / þere he hideth hym and resteth / [822] this
synne hath many spices / þe first is dronkenesse
þat is þe horrible sepulture of mannes reson / and þer-
fore whan a man is drunken / he hath lost his reson / and
this is dedely synne / [823] But sothly whan þat a
man is nat wont to stronge drynk / and perauenture ne
knoweth nat / the strength of þe drynk / or hath feblenesse
in his hede / or haue travailled þurgh which he drynketh
þe more / all be he sodenly caught with drynk it is no
dedely synne / but veniañ / [824] The secunde spice of
glotonye is / þat þe sperit of a man / wexeth all trouble / for
drunkenesse / and byreveth hym the discrecion of his witte /
[825] The iiij^{de}. spice of Glotonye is / whan a man
devoureth his mete / and hath no maner of rightfuñ etyng /
[826] The iiijth is whan thurgh þe grete habund-
aunce of his mete / þe humours in his body ben dis-
temperet [827] The fyfte is foryetefulnesse / by to moch
drynkyng for which som tyme a man / forgeteth or þe
morow what he did at even or on the nyght byfore

[828] In oper maners ben distynct / þe spices of
Glotonye after Seint Gregorie / þe first is for to ete by-
fore tyme to ete / þe secunde is whan a man gete hym
to delicate mete or drynk / [829] the thirde is whan
men taken to moch ouere mesure / The iiijth is
Curiositee with grete Intent / to make and apparaiñ /
his mete / The fyfthe is / for to ete to gredely [830] ¹Thise
ben the fyngers / of the devels Hand / by Which
he draweth folk to synne /

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Hic tractus Gule desinit / et Remedium eiusdem Incipit/.

[831]

Ayeynst Glotonye is the Remedye of Abstinence / as
seith Galyen but þat holdȝ I nat meritorye / yf
he do it onely / for hele of þe body Seint
Austyn woȝ þat Abstinence be don / for vertue / and
with pacience [832] Abstinence is litle worth /
but yf a man haue gode wille there-to / and but it be enforceȝ
by Pacience / and by charitee / and þat men doon it for
goddess sake / and in hope to haue the blysse of heven /

[833] The felawes of Abstinence ben attempter-
aunce þat holdeth the meynne / in aȝ thynges / Eke
Shame that escheweth aȝ dishonestee / Suffisaunce þat
seketh no riche metes ne drynkes ne doth no fors of to
outrageous apparaylyng of mete / [834] Mesure also /
þat restreyneth by reson þe dislaue appetite of etyng/
Sobernesse also þat restreyneth þe outrage of drynk /
[835] Sparyng also / þat restreyneth þe delicate ease to
sitte long at his mete and softly wherfore som folk
stonden of her owen wiȝ / to ete at lesse leiser /..

Hic Remedium Gule desinit / & tractus Luxurie Incipit

[836]

After Glotonye than comth lecherie / for þise
two synnes ben so nye Cosyns / þat oft tyme
þey woȝ nat departe / [837] god wote þis /
synne / is fuȝ displesant thyng to god / for he seid hym-
self / do no lecherie / and therefore he put grete peynes /
ayeinst this synne / in þe old lawe [838] yf a wom-
man thraȝ were and taken in this synne / she sholdȝ be
beten with staves to þe deȝ / And yf she were a gentiȝ
womman she sholdȝ be slayn with stones And yf she
were a bisshoppes doughter / she sholdȝ be brent by
goddess commaundement / [839] fferther-ouer by the
synne of lecherie / god dreynt aȝ the worldȝ at the

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deliuye and after þat he brent .v. Citees / with þonder
leytē / and sonke hem in-to heH/

[840] Now let vs speke than of þat stynkyng
synne of lecherie / þat men clepen Avoutree of wedded
folk/ þat is to seye / yf þat one of hem be wedded
or elles both / [841] Seint Iohn seith þat Avouterers
shull ben in heH in a stynk brennyng of fire / and
of brymstone / in fire for her lecherie / in brymstone for þe
stynk of her ordre [842] Certes þe brekyng of
this sacrament / is an horrible thyng / it was made of
god hym-self in Paradys / and confermed by Ihesu Crist / as
witnesseth Seint Mathew in the gospeH / A man shaH lete
fader and moder / and take him to his wyf / and they
shuH be two in oo flessH / [843] þis sacrament bytoken-
eth the knettyng to-geder of Crist/ and of holy Chirche
[844] and nat onely þat / ¹God forbade Aduoutre in dede /
but eke he commaunded þat þou sholdest nat coueyte thy
neighbours wyf/. [845] In this Heste seith seint
Austyn / is forbode aH maner Couetise / to do
lecherie lo what seith Seint Mathewe in þe gospeH/
that who-so seeth a womman / to Couetise of his lust/ he
hath don lecherie with hir in his hert / [846] Here now ye
se / þat nat onely / the dede of þis synne is forboden /
but eke the desire / to do þat synne / [847] This cursed
synne anoyeth greuously hem / þat it haunten / and first
to her soule / for he obligeth it to synne / and to peyne of
deth / þat is perdurable / [848] vn-to þe body / anoyeth
it greuously / for it drieth hym / and wasteth hym / and
shent hym/. and of his blode he maketh sacrifice to the
feend of heH/ it wasteth eke his cateH/ and his substaunce /
[849] And certes yitte/ yf it be a foule thyng/ a man to waste
his cateH on wommen/ yitte / it is a fouler thyng/ whan þat
for soch þyng wommen dispenden vp-on men her cateH
and substaunce / [850] this synne as seith the prophete
byreveth man and womman / her gode fame / and aH her
honour / and it is fuH plesaunt to þe deveH/ for þere-by

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wynneth he / þe most partie of this world
 [851] And right as a Merchaunt / deliteth hym moost
 in chaffare / þat he hath most auauntage of / right
 so the fende deliteth in this ordure /

[852] þis is that other hande of the deviH with .v.
 fyngers to cacche the peple to his velanye / [853] The
 first fynger' is / þe foole lokyng on the foole womman /
 and of þe fool man þat sleeth right as the Basilicok /
 sleeth folk by the venymous lokyng/ for the Couetise
 of yien folowen þe Covetise / of þe hert/ [854] The
 secund fynger' is þe veleyns touchyng/ in wikkeð
 maner' And therfore seith Salamon þat who-so
 toucheth and handleth a womman / he fareth like hym
 þat handleth the Scorpion / þat styngeth and sodenly
 sleeth þurgh his envemenyng / And who-so toucheth
 warme pycche / it shent his fyngers / [855] The thirde is
 foule wordes / þat fareth lyke fire / þat right anone
 brenneth þe hert/ [856] The .iiijth is the
 kissing/ and truely he were a grete fole / þat wolð
 kisse the mouth of a brennyng oven / or of a fourneys /
 [857] And more fooles ben þey þat kissen in velanye /
 for þat mouth / is the mouth of heH/ And namely thise
 old dotardes / holours yitte woH they kisse / þough
 þey may nought do ne smater hem. [858] Certes þey
 ben like to houndes / ffor an hound whan he comth by
 þe roser / or by other beautees / þough he may nat
 pisse / yitte woH he heue vp his legge / and make a coun-
 tenaunce to pisse / [859] And for þat many man weneth
 þat he may nat synne for no likerousnesse þat he doth
 with his wyf / Certes þat Opynyon is fals / god wote a
 man may slee hym-self / with his owen knyf / and make
 hym self dronken of his owen ton / [860] Certes
 be it wyf/ be it child / or ony worldly thyng ¹That he
 loveth byfore god / it is Mawmette / and he is an Ydolastre
 [861] Man shold loue his wyf by discrecion
 patiently and attemprely / and þan is she / as though it

[¹ leaf 264]

were his suster' [862] The .vth. fynger' of the devels
hande is the stynkyng dede of lecherie [863] Certes the .v.
fyngers of glotonye / þe fende put in the wombe of man /
and with his .v. fyngers of lecherie / he grypeth hym by
the Reines / for to throwe hym / in-to the fourneys of
heh / [864] there as þey shuþ haue the fire and the wormes /
þat euere shuþ lasten and wepyng and waylyng/
sharpe hunger and therst/ grymlynnesse of devels /
þat shaþ aþ to-trede hem / without respite and with-
outen ende / [865] Of lecherie as I seið surden
diuers spices / as fornicacion / þat is bitwene man
and womman / þat ben nat maried and this is dedely
synne / and ayeinst nature / [866] Aþ þat is enemye and
destruccion to nature / is ayeinst nature [867] Perfay the
Reson of a man / eke telleth hym wele / þat it is dedely
synne for-asmoþ as god forbade lecherie / And saint
Poule seith Yeveth hem the reigne / þat nys due to no wight/
but to hem þat don dedely synne / [868] Another synne
of lecherie is / for to byreve a maide of hir' maydenhede /
for he þat so doth / Certes he casteth a maiden out
of the hiest degre þat is in this present lyf/ [869] and
byreveth hir' þat precious fruyt/ þat the boke clepeth
þe hundred-fold fruyt / I ne can sey it non otherwise in
englyssh / but in latyn it hight Centesimus fructus /
[870] Certes he þat so doth / is cause of many
damages / and velanyes moo þan ony man can reken /
Right as he som tyme is cause of aþ damage / þat bestes
don in the fold / þat breken the hegge or the closure /
þurgh which he destroyeth þat may nat be restored /
[871] ffor certes no more may maydenhode be re-
stored þan an arme / þat is smyten from the body may
retourne ayein to wexe [872] She may haue mercy this
wote I wele / yf she do Penitence / but neuer shaþ it
be / þat she nas corrupte [873] And aþ be it so / þat I
haue spoke som what of Auoutrie / it is gode to shewe mo
perels þat longen to Auoutrie for to eschewe þat foule

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synne [874] Auoutrie in latyn is for-to seye / Approchyng
of other' mannes / þurgh which thoo that whilom*
weren oo flessħ Abundaunce her' bodyes to other' persones*
[875] Of this synne as seith the wise man folowen
many harmes ffirst brekyng of feith/ And certes in
feith / is the keye of Cristendom / [876] And whan þat
feith is broken and lorn sothly Cristendom stant
veyne / and without fruyt / [877] This synne is eke a
theef/ for theft generally is for to reve a wight his þyng
ayeinst his wiht/ [878] Certes þis is þe foulest theft/
þat may be / whan a womman steleth her' body from
hir' housbond and yeveth it to hir' holour / to defoule
hir' / and steleth hir soule from Crist/ and yeueth it to
þe deviħ [879] This is a fouler' theft/ þan for to breke a
chirche / and stele the Chalice ffor thise Auoutries
breken þe temple of god/ spirituelly and stelen¹ The vesseħ
of grace / þat is the body and the soule / for which Crist
shaħ destroye hem / as seith Seint Poule / [880] Sothly
of this theft douted gretely Ioseph / whan that his lordes
wyf/ prayeħ hym / of velanye / whan he seiħ. Lo my lady /
how my lord hath take to me / vnder my warde/ aħ þat he
hath / in this world. ne no thing of his thynges / is out of
my power' but onely ye / þat ben his wyf / [881] And
how shold I than do this wikkednesse / and synne so
horribely ayeinst god and ayeinst my lorde / god it forbede/
Allas aħ to lite / is soch trouth now yfound. [882] The
thirde harme is the filth / thurgh which þey breken
þe commaundement of god / and defoulen the Auctor' of
his matrimonye / þat is crist/ [883] for certes in so moch/
as the sacrament of mariage / is so noble and so digne / so
moch is it grete synne for to breke it / ffor god
made mariage in paradys in the state of Innocence to
multiplie mankynde / to the seruyce of god / [884] and
therefore is þe brekyng more greuous / of which
brekyng comen fals heires oft tyme / þat wrongfully
occupien folkes heritage / and therefore woħ crist put

[¹ leaf 264, back]

hem out of the regne of heuen / þat is heritage to gode
 folk/ [885] Of this brekyng comth eke oft tyme / þat
 folk vnware wedden or synnen / with her' owen kynne /
 and namely thoo harlottes / þat haunten bordels of þise
 fool wommen / þat mowen be lykkened to a *commune gonge* /
 where as men purgen her ordure / [886] what sey we
 eke of Putours / þat lyven by þe horrible synne of Puterie /
 and constreyne wommen / to yeld hem a certain rent/
 of her bodely Puterye / ye somtyme¹ of his owen wyf / or
 his child / as don thise baudes / Certes thise ben cursed
 synnes / [887] vnderstonde eke / þat auoutrie is sette
 in the .X. *commaundementes* / bitwene theft and man-
 slaughter / for it is the grettest theft þat may be / for it
 is theft of body and soule [888] and it is like
 homicide for it kerveth a two / and breketh a twoo / hem
 that first were made oo flessch / And þefore by þe old
 lawe of god they shold beslayn with stones / [889] But natheles
 by þe lawe of Ihesu Crist / þat is lawe of pitee / whan he
 seid to the womman / þat was founde in auoutrie /
 and shold haue be slayn / with stones / after the wiþ of the
 Iewes / as was her lawe / Go koth Ihesu Crist / and haue no
 more wiþ to synne / or wiþ no more to do synne /
 [890] Sothly the vengeaunce of Auoutrie is awarded
 to the peynes of heH / but yf it be distourbed
 by Penitence [891] yitte ben there mo spices of this cursed
 synne / as whan þat oon [of] hem is religious / or elles both /
 or of folk þat ben entred in-to ordre / as subdeken
 or preest / or hospitilers / And euere the hier þat
 he is in ordre the gretter is the synne [892] The
 thynges þat gretely aggreggen her' synne is the brekyng
 of her' avow / of chastitee / whan he hath resceyued þe ordre /
 [893] And fether' ouer soth it is / þat holy ordre / is chief /
 of aH tresorie / ²Of god / and his especiaH signe / and mark
 of chastitee / to shewe þat þey ben ioyned to chastitee
 which þat is most precious lyf þat is / [894] And
 þise ordred folk / ben specially titled to god / and of the

[¹ MS. repeats of his bodely puterye / ye som tyme] [² leaf 265]

speciaH meynee of god / for which whan þey don dedely
 synne / þey ben especiaH traytours of god / and of his
 peple / for þey lyuen of the peple / to praye for the peple /
 and while þey ben soch traytours / her' prayer' awayleth
 nat to the peple [895] Prestes ben Aungels / as by
 the dignitee / of her' misterie / But forsoth seint Poule /
 seith þat Sathanas transfourmeth / hym in AungeH of
 light/ [896] sothly the preest þat haunteth dedely
 synne / he may be lykkened to the AungeH of derknesse /
 transfourmed the AungeH of light/ he semeth AungeH
 of light / but forsoth he is AungeH of derknesse /
 [897] Soch prestes ben the son of Belie / as
 sheweth in the boke of kynges / þat they weren the
 sonnes of BeliaH/ þat is the deviH / [898] BeliaH is to sey
 without Iuge / and so faren they hem þynken
 þey ben free / and han no Iuge / no more þan hath a free
 Bole / þat taketh soch a Cow / as hym liketh in the
 toun / [899] So faren þey by wommen / for right as a
 free Bole / is ynough for aH a toun / Right so is a wikked
 prest/ corrupcion ynough for aH a paryssh / or for aH a
 cuntree [900] Thise prestes as seith the boke ne
 kon nat þe misterie of presthode / shewe to þe peple ne god
 þey knowe nat / þey hold hem nat appayed as seith
 þe boke of soch flessH þat was to hem offred / but they
 toke by force þe flessH þat is rawe / [901] certes so
 thise old shrewes ne hold hem nat appayed of rosted flessH/
 and sode flessH with which the peple feden hem / in
 grete reuerence but þey wot haue rawe flessH of folkes
 wyfes / and her' doughters [902] And certes thise
 wommen þat consenten to her harlotrye / don grete
 wrong to Crist/ and to holy chirche / and aH halowes / and
 to aH soules / for þey byreve hym / aH þise þat shold
 worshippe Crist/ and holy chirche / and praye for Cristen
 soules / [903] And þerfore han soch prestes and her
 lemmans eke / þat consenten to her' lecherie / þe malison
 of aH Cristen court/ til þey com to amendement/

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[904] The thirde spice of Auoutrie is somtyme bitwene a man and his wyf / and þat is whan þey make no rewarde in her assemblyng/ but onely to her' fleshly delite as seith Seint Ierom [905] and rekken nat/ of no thyng/ but þat þey ben assembled / by cause / þat þey ben married/ aH is gode ynough þynketh to hem / [906] but in soch folk / hath þe deviH power / As seid þe AungeH Raphael to Thobye / for in her' assemblyng / þey putten Ihesu Crist out of her' hert/ and yeven hem self to aH ordure / [907] The .iiijth spice is / þe assemble of hem þat ben of her' kynrede / or of hem þat ben of one affinitee / or elles with hem / with which her faders / or her kynrede han deled in the synne of lecherie / This synne maketh hem like to houndes / þat taken no kepe to kynrede [908] and certes parentele is in ¹Two maners either' gostely or fleshly / gostely as for to delen with her' gossibbes / [909] for right so as he þat engendreth a child is his fleshly fader' right so is his godfader' his espritueH/ for which a womman / may in no lesse synne / assemble with her' gossipe / þan with hir' owen fleshly broþere [910] The v^{te} spice / is þat habhominable synne / of which þat no man vnneth ought speke ne write / Natheles it is openly reherced in holy writte / [911] this cursednesse doon men and wommen in diuers intent / and in diuers maner / But þough þat holy writte speke of horrible synne / certes holy writte / may nat be defouled no more þan þe son þat shyneth on þe myxene / [912] Another synne / apperteneth to lecherie / þat comth in slepyng and þis synne comth oft to hem þat ben maydens / and eke to hem þat ben corrupte / and this synne men clepen Polucion / þat comth in .iiij. maners / [913] som tyme of langwysshing of body / for the humours ben to rank/ and to habundant in þe body of man / Son tyme for Infirmittee / for the feblenesse of þe vertue retentyf/ as phisik maketh mension Somtyme for surfet / of mete and drynk / [914] and somtyme of

[¹ leaf 165, back]

veleyns þoughtes / that ben enclosed in mannes mynd /
 whan he goth to slepe / which may nat be without
 synne ffor which men most kepe hem wisely / or elles
 mow men synne full greuously. /

Hic tractus Luxurie desinit & Remedium eiusdem Hic
 Incipit ./.

[915]
Now comth the Remedie ayeinst lecherie / and þat
 is generally Chastite and continence / þat re-
 streyneth aȝ þe disorderne mevynges þat comen
 of fleshly talentes [916] and euer' the gretter' merite
 shaȝ he haue / þat moste restreyneth the wykkeȝ chauf-
 ynges or ordure of this synne / and this is in two
 maners / þat is to sey Chastitee of mariage and chastitee
 of wydowhode [917] Now shalt þou vnderstonde / þat
 matrimonye is leefuȝ assemblyng of man / and of
 womman / þat resceyuen by vertue of the sacrament/ þe
 bonde þurȝ which þey mow nat be departed / in aȝ her'
 lyf / þat is to sey / while þat they lyven / both/
 [918] þys as seith the boke / is a full grete sacrament/
 god made it in Paradys as I haue seid byfore / and wold hym
 self / be born in mariage / [919] And for to halowen mariage/
 he was at a weddyng / where as He turned water in-to
 wyne / which was þe first myracle / þat he wrought in
 erthe byfore his disciples / [920] Trewe effecte of
 mariage clenseth ffornicacion / and replenyssheth / holy
 chirche / of gode lynage for þat is the ende of mariage /
 and it chaungeth dedely synne in-to veniaȝ synne / bitwene
 hem / þat ben ywedded / and maketh þe hertes aȝ one
 of hem þat ben wedded / as wele as the bodies /
 [921] þis ¹Is Verray mariage / that was establysshed by
 god / or that synne bygan whan natureȝ lawe was / in his
 right poynt in Paradys / and it was ordeyned þat no man
 shold have but oo womman / and oo womman but oo man /
 As seith Seint Austyn by many resons /

[922] ffirst for mariage is first figured bitwene Crist and

[¹ leaf 266]

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holy chirche / And þat oþer is for a man is hede of
 a womman / aHgate by ordynaunce it shold be soo /
 [923] for yf a womman hade mo men þan oon / þan
 shold she haue mo hedes þan oon / and þat were an
 horrible thyng byfore god / and eke a womman ne
 myght nat plesse to many folk at ones / And also
 þere ne shold neuer be pees ne rest amonges hem / for
 euerycch wold axe his owen thyng / [924] And
 ferther-ouere / no man ne shold knowe / his owen en-
 gendrure / ne who shold haue his heritage / and þe
 womman shold be the lesse beloved from þe tyme þat
 she were conioynte to many men /

[925] Now comth how þat a man shold bere him
 with his wyf / and namely in two thynges / þat is to
 seye in suffraunce / and reuerence as shewed Crist /
 whan he made first womman [926] for he ne made hir
 nat / of the heved of Adam / for she shold nat clayme to
 grete lordshipe / [927] for there as þe womman hath the
 maistrie / she maketh to moch disraye There neden noon
 ensaumples / of this / þe experience of day by day
 ought suffice / [928] Also certes god ne made nat/
 womman of the fote of Adam / for she ne shold nat be
 holden to lowe / for she can nat paciently suffre / But god
 made womman of the ribbe of Adam / for womman shold
 be felawe vn-to man / [929] Man shold bere hym to his
 wyf / in feith in trouth / and in love / as seith Seint
 Poule / þat a man shold love his wyf / as crist loved
 holy chirche / he loved it so wele / þat he dyed for it /
 so shold a man for his wyf / yf it were nede /

[930] Now how þat a womman shold be subgette
 to hir housbond þat telleth Seint Petir / in obedi-
 ence / [931] and eke as seith þe decree / A womman þat
 is wyf / as long as she is a wyf / she hath noon
 auctoritee to swere ne to bere witnesse / without leue of
 hir housbond / þat is hir lorde aHgate he shold be soo
 by reson / [932] She shold eke serue hym in aH

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honestee and ben) attempre of hir' array / I wote wele /
 þey sholdʔ sette her' intentes to plesse her' hous-
 bondes / but nat by her' qweyntise of arraye [933] Seint
 Ierom) seith / þat wyfes þat ben) apparayledʔ in silk/ and
 in precious purpure / ne mow nat clothen) hem in Ihesu
 Crist / loke what seith Seint Iohn eke in this mater'
 [934] Seint Gregorie eke seith / þat no wight seketh
 precious array / but onely for' vayneglorie to ben)
 honoured the more byfore the peple / [935] it is a grete
 folie / a womman to haue a faire array outwardʔ / and in
 hir' self foule inwardʔ [936] A wyf sholdʔ eke be
 mesurable in loking/ and in beryng/ and in laughyng/
 and discrete in all her' wordes and hir' dedes / [937] and
 aboue aʔ worldly thyng she ¹Sholdʔ loue Hir housbondʔ
 with aʔ hir' hert/ and to hym to be true of hir' body
 [938] so sholdʔ an housbondʔ eke be to his wyf/
 for seth þat aʔ the bodye is þe housbondes so sholdʔ
 hir' hert ben) / or elles þere is bitwene hem two / as in
 þat no perfite mariage / [939] Than shuʔ men vnder-
 stonde / þat for' thre thynges/ A man and his wyf / fleshly
 mowen) assemble / The first is in intent/ of engen-
 drure of children) to the seruice of god / ffor' certes þat is
 þe cause fynaʔ of matrimonye / [940] Another' cause is to
 yelden) euerycch of hem to other' / þe dette of his body /
 for neither' of hem / hath power of his owen) body
 The .iiij.^{de} is to eschewe lecherie and velanye
 The .iiij.th is forsoth dedely synne [941] As to þe
 first/ it is meritorie / the secunde also / for' as seith the
 decree / þat he hath merite of chastitee / þat yeldeth to
 her' housbondʔ þe dette of hir' body / ye pough it be
 ayeinst hir' likyng and þe lust of hir hert/[942] [. .
 *no gap in the MS.*] And truely scarsly may
 ony of thise be / without veniaʔ synne for þe
 corrupcon) and for the delite [943] The .iiij.th
 maner' is for' to vnderstonde / as is they assemblen) onely for
 amorous love / and for' none of þe forseidʔ causes / but

[¹ leaf 266, back]

for to complyssh pylk brennyng delite / þey rek
 neuer how oft/ sothly it is dedely synne / and yitte *with*
 sorow / som folk wolþ peyne hem more to do / þan
 to her' appetite suffiseth /

[944] The secunde maner of Chastitee / is for to ben
 a cleen wydow / and eschewe thembrasynge of man /
 and desiren thembrasyng of Ihesu Crist / [945] þise
 ben tho / þat haan been wyfes and han forgoon her' hous-
 bondes / and eke wommen þat haan doon lecherie / and ben
 releved by Penitence / [946] And certes yf þat a wyf
 coude kepe hir' aȝ chaast / by licence of hir' housbond / so
 þat she yave neuer' occasion / þat he agilt/ it
 were to hir' a grete meryte/ [947] Thise manere
 wommen þat obseruen chastitee / [.
 *no gap in the MS.*] in clothyng
 and countenaunce / Abstinēt in etyng and
 drynkyng/ in spekyng and in dede And þan is she þe
 vesseȝ or the booyst/ of the blisseȝ magdalene / þat
 fulfilleth holy chirche full of gode odour' [948] The thirde
 maner' of chastitee / is virginitee / and hit byhoueth þat she
 be holy in hert/ and clene of body / þan is shee
 spouse to Ihesu Crist/ and she is þe lyf of Aungels /
 [949] she is þe preysyng of this world. and she is as
 thise martirs / in egalitee / she hath in hir þat tung may
 nat teȝ / [950] virginitee bare our lord
 Ihesu Crist/ and virgyn was hym-self /

[951] Another Remedye ayeinst lecherie is specially
 to withdrawe soch thynges / as yeven occasion to thilk
 veulanye as ese / etyng/ and drynkyng/ for certes whan
 þe pot boyleth strongly / the best remedye is to with-
 drawe þe fire [952] Slepynge long in grete quyetē
 is eke a grete Norice to lecherie /

[953] Another remedye is ayeinst lecherie þat a
 man or a womman eschewe the companye of hem / by
 which he douteth to be tempted / for aȝ be it so / þat þe
 dede be *withstonden* yitte is þere grete temptacon /

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[954] Sothly a white waht/ aht-pough it ¹Ne wenne nat
fully / by stikkyng of a candeh/ yitte is þe waht blak of the
leyte / [955] fuht oft tyme / I rede þat no man trust in
his owen) perfeccion) but he be strengere) þan Sampson) / or
holyer) than David) and wiser) than Salamon) /

[956] Now after þat I haue declared) yow as I can) /
the vij. dedely synnes / and som) of her) braunches / and
her) remedies Sothly yf I coude I wold) tell you / þe
.x. commaundementes [957] but so hie a doctryne I lete to
dyvynes / Natheles I hope to god / þey ben) touched) in this
treytyce euerycch) of hem aht/.

Hi[c] Sequitur secunda pars Penitence. /:

[958]
Now for) asmoche) / as the secunde) partie) of Penitence
stant in confession) of mouth) / as I began) in the
Chapitre I sey) Seint Austyn) seith
[959] Synne is euery worde and euery dede and aht) þat
men coveiten) / ayeinst) þe lawe of Ihesu Crist / And þis is
for to synne / in hert in mouth) and in dede by the .v.
wittes / þat ben)/ sight/ heryng/ smellyng tastyng
or savouryng/ and felyng/ [960] Now it is gode to
vnderstonde) þat / þat agreggen) mocheht) euery synne /
[961] þou shalt consider) what þou art/ þat doost
the synne / whether) þou be male or female yong or
olde / gentilt) or thraht/ free or seruauant / hoole or sike /
wedded) or sngle ordred) or vnordred) wise or footht/
Clerk or secular) [962] yf she be of thy kynrede / bodely
or gostely or noo / yf any of thy kynrede haue synned)
with) hir or noon) / and many thynges /

[963] That other) circumstaunce is this wheþer) it be
doon) in fornycacion) or in auoutrie) or noon) / incest / or
noon) Mayde or noon) / in maner of homicide) or noon) /
horrible grete synnes or smale and how long þou haast
contynued) in synne / [964] The thirde circumstaunce is
the place where þou haast done synne / whether) in other)

[¹ leaf 267]

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mennes houses or in thyn owen / in feeld or in chirche /
 or in chirche hawe / in chirche dedicat / or noon /
 [965] for yf the chirche be halowed / and man or womman
 spilt his kynde within þat place by weye of synne or by
 wikked temptacion þe chirche is entredyted / [. . .
 *no gap in the MS.*] [966] and yf he were a
 preeet / þat did soch a velanye / to terme of aH his lyf / he
 shold no more synge masse / and yf he did / he shold
 do dedely synne / at euery tyme þat he song masse /
 [967] The .iiijth circumstaunce is / by soch media-
 tours / as by messagers / as for enticement / or for
 consentment / to bere companye with felaushipe / ffor
 many a wrecche for to bere companye / wol goo to the
 deviH of heH / [968] for þey þat eggen or con-
 senten to the synne / ben partiners of the synne / and
 of þe dampnacion of the synner

[969] The .v^{te}. [. . . *no gap*] is / how many tymes /
 þat he hath synned. yf it be in his mynde / and how oft
 þat he hath faH / [970] for he þat ofte falleth in synne /
 he despiseth the mercy of god / and encreceth his synne /
¹And is vukynde to Crist / and he wexeth the more feble
 to withstonde synne and synneth the more lightly /
 [971] and the latter ariseth / and is the more eschewe for
 to shryve hym / and namely to hym þat is his Con-
 fessour [972] ffor which þat folk / whan they faH ayein /
 in her old folies / eyther þey forleten her old Confessours
 aH vtterely / or elles they departen her shryft / in diuers
 places But sothly soch departed shryft / deserueth no
 mercy of god / of his synnes / [973] The sexte circum-
 staunce is / why / þat a man synneth / as by temptacion /
 and hymself procure thilk temptacion / or by the ex-
 cityng of other folk / or yf he synne with a womman / by
 force / or by hir owen assent / [974] or yf þe womman
 maugre hir hede hath be aforced or noon / this
 shaH she teH / for couetise or for pouertee / and
 yf it was hir procuryng or noon / and soch manere

[¹ leaf 267, back]

harneys [975] The .vijth. Circumstaunce is in what maner' he hath doon' his synne / or how þat she hath suffred' þat folk han' doon' to hir' / [976] and þe same shaʒt man telʒ plainly aʒt circumstaunces / and whether' he hath synned' with *commune bordeʒt wommen* or' noon' / [977] or' doon' his synne in holy tymes or noon' / In fastyng tyme or noon' / or byfore his shryft/ or' after' his latter' shryft/ [978] and hath perauenture broken' therfore his penaunce enioyned' by whoos help / and whoos counseilʒ/ by sorcerie or Craft/ aʒt most be tolde / [979] aʒt thise thynges / after þat þey ben' grete or smale / engreggen' the conscience of man / And eke the preest/ þat is thy Iuge may þe better ben' avised' of his Iugement/ in yevyng of þy penaunce / and þat is after' thy contricion' [980] ffor vnderstonde wele þat after' the tyme þat a man hath defouled' his baptisme / by synne / yf he woʒt com' to savacion' / þere is noon' other' weye / but by Penitence and shrift/ and by satisfaccion' / [981] and namely by the two / yf there be a Confessour to which he may shryue hym / and þe thirde / yf he may lyve to perfourme it /

[982] þan shuʒt men loke and consider' / þat yf he woʒt make a trewe and a profitable confession' / þere most be .iiij. condicions [983] ffirst it mot bee in sorowfuʒt bitternesse/ of hert/ as seid' the kyng Ezechieʒt / to god / I woʒt/ remembre me aʒt the yeres of my lyf / in bytternesse of myn' hert / [984] þis condicion' of bitternesse hath .v. signes / þe first is þat confession' most be shamefast/ nat for' to keuer' ne hide his synne but for' he hath agylt his god / and defouled' his soule / [985] And here-of Seith Seint Austyn' þe hert trauaileth / for shame of his synne and for he hath a grete shamefastnesse he is digne to haue grete mercy of god / [986] soch was þe confession' of the Publican' / þat wold' nat heve vp his yien' to heven' / for' he hade offended' god of heven' / ffor' which shamefastnesse / he hade anoon' / the mercy of god / [987] And þefore seith

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Seint Austyn / þat soch̃ shamefast folk / be next
 foryevenesse and remission / [988] That other' signe is
 humilitee / of Confession of which ¹Seith̃ Seint Petir' /
 humbleth̃ you vnder' þe myght of god / þe hond of god
 is myghty in confession / for there-by god foryeveþ þe
 þy synnes / for he allone hath the power' / [989] and this
 humilitee shaþ ben in hert / [.
 *no gap in the MS.*] right so
 shold̃ he humble his body outward to the preest / þat sitteth̃
 in goddes place / [990] for' which in no maner' seth̃ þat
 Crist is soueraigne / and þe preest mene and mediatour' / bi-
 twene Crist and þe synner' it is þe last
 by weye of reson' / [991] þan shold̃ nat þe synner' sitte
 as hie as his confessour' / but knele byfore hym / or at
 his fete / but yf maladye destourbed̃ it / for' he shaþ nat take
 kepe whoo sitte þere / but in whoos place þat he sitteth̃ /
 [992] A man þat hath trespaced̃ to a lorde / and cam' for' to
 axe mercy / and maken' his accorde / and he sette hym doun
 anon by the lord' men wold̃ hold̃ hym outrageous / and nat
 worthy so sone for to haue remission / ne mercy / [993] The
 thirde signe is / þat þe shrift shold̃ be full of teres /
 yf men myght / and yf þey mownat wepe w^{ith} her bodely yien /
 let hem wepe in hert / [994] Soch̃ was þe confession
 of Seint Petir / for after þat he hadde forsake Ihesu Crist /
 he went out and wept full bitterly [995] The .iiijth.
 signe is / þat he ne lette nat for his shame to shewe
 his confession / [996] soch̃ was þe confession of þe
 magdalene þat ne spared̃ for no shame of hem / þat weren
 at þe feest / for' to goo to our lord Ihesu Crist / and byknowe
 to hym hir synne. [997] The .v^{te}. signe is þat a man
 or womman / be obeysant / to resceyue the penaunce / þat
 hym is enioyned̃. for' certes Ihesu Crist / for'
 þe gilt of oo man / was obedient to the deþ̃

[998] The secunde condicion of verray confession
 is þat it be hastely doon / for certes yf a man hade a
 dedely wound̃ euer þe lenger' þat he tarieth to wariss̃h

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hym-self/ þe more wold it corrupte / and haste hym to
his deth / and eke þe wound wold be þe wors for to
hele / [999] and right so fareth synne þat long
tyme is in a man vnshewed. [1000] Certes a man ought
hastely shewe his synnes for many causes / as for drede
of deth / þat comth oft sodenly and at no certeyn / what
tyme it shaH / be / ne in what place and eke þe drēcchyng
of oo synne draweth in another / [1001] and eke þe lenger
þat he tarieth þe ferther he is from Crist/ And yf he abide
till his last daye / scarsly may he shryve hym / or re-
membre hym of his synnes / or repente for þe
greuous maladye / of his deth [1002] And for-asmoche as
he ne hath nat in his lyf herkened Ihesu Crist/ whan he
hath spoken / he shaH crye to Ihesu Crist at his last
day / and scarsly wol he herken hym / [1003] And
vnderstonde þat þis condicion most have .iiij. thynges /
thy shryft most be purveid byfore / ¹And avised
for wikked haast do no perfite / and þat a man kon
shryve hym of his synnes / be it of Pride or of Envye / and
so forth with þe spices and þe circumstaunces/[1004] and þat
he haue comprehended in his mynde / þe nombre and þe
gretnesse of his synne / and how long þat he hath/ lyen
in synne / [1005] and eke þat he be contrite of his synnes /
and in stedfast purpose / by þe grace of god / neuere eft to
faH in synne / and eke þat he drede and countre-waite
hym-self þat he flee the occasions of synne / to which he
is enclyned / [1006] Also þou shalt shryve the of aH
thy synnes / to oo man / and nat a parcell to oo man / and
a parcell to anopere þat is to vnderstonde / in entent
to departe thy confession / and for shame or drede / for it
nys nat but stranglyng of þy soule / [1007] for certes Ihesu
Crist is entierly aH gode / in hym is noon imperfeccion and
perfore he foryeueth aH perfityly / or neuer a
dele / [1008] I sey nat þat yf þou be assigned to þy
penytauncer / for certein synne / þat þou art bound to
shewe hym / aH þe remenaunt of thy synnes of which

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pou hast ben shryven of thy curate / but yf it like the
 of thy humilitee / þis is no departyng of shrift / [1009]
 ne I ne sey nat / þere as I speke of diuision / of confes-
 sion / þat yf pou haue licence for to shryve the to a discrete
 and an honest preest / where the liketh / and by licence
 eke of thy curate / þat pou ne maist wele shryve the to hym /
 of all thy synnes / [1010] but let no blotte be behynde /
 let no synne be vntold as fer as pou haast remem-
 braunce / [1011] And whan pou shalt be shryven to þy
 curate / tell hym eke all thy synne / þat pou haast doon /
 sen þou were last yshryven / this is no wikked intent of
 diuision of shrift /

[1012] Also þe verray shrift / axeth certains con-
 dicions / first þat pou shryve the by thy free wil /
 nat constreyned ne for shame of folk / ne for maladye /
 ne soch thynges / for it is reson þat he that trespasseth /
 by his free wil / he most by his free wil confesse his
 trespass / [1013] noon other man shall tell / his synne /
 but he hym-self / ne he shall nay it / or denye his synne
 ne wratth hym ayeinst the preest / for his ammonestyng
 to lete synne [1014] The secunde condicion is þat thy
 shrift be lawe-fuþ þat is to sey / þat pou þat shrvest
 the / and eke the preest þat hereth thy confession be
 verrelly In the feith of holy chirche [1015] and þat a
 man ne be nat dispeired of þe mercy of Ihesu Crist / as
 Cayme or Iudas / [1016] and eke a man mot accuse
 hym-self of his owen trespass / and nat another but he
 shall blame and wite hym-self / and his owen malice of his
 synne and noon other / [1017] But natheles / yf þat
 another be occasion of his synne or the state of a persone
 be soch þurgh which he hath synned and þat his synne is
 agregged or els þat he may nat plainly shryve hym /
 but he tell þe persone with which he hath synned /
 þan may he tell it [1018] so / þat his intent be nat
 to bakbite the persone but onely to declare his con-
 fession /

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[1019] þou ne shalt nat eke make no lesynges / in
thy ¹Confession / for humilitee peraventure to seye /
þat þou haast do synnes / of which þou were
neuer^r gilty [1020] ffor^r seint Austynⁿ seith yf
þou by cause of humylitee makest lesynges /
on thy self / þough þou ne were nat in synne byfore
yitte art þou in synne / þurgh þy lesynges / [1021]
þou most eke shewe thy synne / by thyⁿ owenⁿ propre
mouth / but þou be woxe doumbe / and nat by no
lettre / for þou þat hast doonⁿ þe synne / þou shalt haue
the shame / [1022] Thow shalt nat eke
paynt thy confession / by faire subtile wordes / to kouere
þe more thy synne for þan begilest þou þy-self / and
nat þe preest / þou most tell it platly / be it
neuer^r so foule / ne so horrible / [1023] þou shalt eke
shryve the to a preest / þat is discrete to counceiⁿ the / and
eke þou shalt nat shryve the for vaynglorie ne for
Ypocrisie / ne for no cause / but onely for the doute of
Ihesu Crist / and the hele of thy soule / [1024] thow
shalt nat eke renne to the preest sodenlye / to tell hym
lightly thy synne / And who-so telleth a Iape or a tale but
avisely and with grete deuocion / [1025] and generally
shryve the oft / yf þou oft falle / oft yf þou arise by
confession / [1026] and þough þou shryve þe offer^r
þan ones of synⁿ of which þow hast be shryvenⁿ it is
the more merite And as seith Seint Austyn / þou
shalt haue the more lightly releesyng / and grace of god
both of synne and of peyne / [1027] and certes ones a
yere / at þe leste weye / it is lawefuⁿ / for to be housled^r for
sothly aⁿ thynges ones a yere renouellen /

[1028] Now have I told^r of verrey confession /
þat is þe secunde partie of Penitence /

[no break in the MS.]

[1029] The thirde partie of penitence is Satisfaccion and þat stant most generally in almesse / and in bodely payne / [1030] Now ben there thre maner of Almesse Contricion of hert/ where a man offreth hym-self to god / Another is / to haue pitee of the defaute of his neighbours The thirde is in yevyng gode counceiH / both gostely and bodely / where men han nede / and namely in sustenaunce of mannes fode / [1031] And take þat a man þat he hath nede of / Of thise thynges generally he hath nede / of fode he hath nede / clothyng and herborow / he hath nede of charitable counseilH / and visityng in prison and maladye / and sepulture of his dede bodye / [1032] And yf þou maist nat visite the nedefulH / with thy persone visite hym by thy message / and thy yiftes / [1033] Thise ben generall almeses or werkes of charitee of hem that ben riche in temperall riches / or discrecion in counseillyng of thise werkes shalt þou heren / at the daye of dome /

[1034] Thise almeses shalt þou doo of thyne owen propre thynges / and hastely and priuely yf þou maist / [1035] But natheles yf þou maist nat do priuely þou shalt nat forbere to do almesse / þough men se it / so þat it be nat doon for thank of the world but onely for thank of Ihesu Crist / [1036] for witnesseth Seint Mathew *capitulo* 5^o A citee may nat be hide / þat is sette on a mountayne / Ne men light nat a lanterne and put it vnder a bussheH but men sette it on a Candelstykke / to light the men in þe hous / [1037] ¹Ryght so shaH your light / lyghten byfore men / þat þey now see your gode werkes / and glorifye your fader þat is in heven

[1038] Now as to speke of bodely payne / it stant in prayers in wakynges in fastynges in vertuous

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techynges or orisons / [1039] ye shuþ vnderstonde / þat orisons or prayers / is for' to seye / a pitous wiþ of hert/ þat redresseth it in god / and expresseth it by worde outwarde to remeue harmes / and to haue thynges espiritueþ and durable / and somtyme tempereþ thynges / of which orisons / certes in the Orison of the Pater noster hath Ihesu Crist enclosed most thynges [1040] Certes pryvileged it is of the thynges in his dignytee / for' which it is more digne than ony prayer' / for þat Ihesu Crist hym self made it/ [1041] and it is short/ for' it shold be couthe more lightly / and for' to withholde it/ more esely in hert/ and help hym self þe ofter' with the orison / [1042] and for' a man shold be þe lasse werie to seye it / and for' a man / may nat excuse hym to lerne it/ it is so short / and so esy / and for' it comprehendeth in it self all gode prayers [1043] The exposicion of this holy prayer' / þat is so excellent and digne I betake to the maisters of Theologie / save þus moþ woþ I sey / þat whan þou prayest / þat god shold foryeve the thy giltyes / as þou foryeuest/ hem þat agylten to the / be full wele ware / þat þou ne be nat out of charitee / [1044] This holy orison amenusetþ eke veniaþ synne / and þefore it apperteneth specially to Penitence /

[1045] this prayer' most be truely seid and in verrey feith and þat men praye to god ordynatelye and discretely and deuoutly / and all-weye a man shaþ putte his wille to be subgette to þe wiþ of god. [1046] this orison most eke be seide with grete humblesse and full pure honestly and nat to the anoysaunce of ony man or womman / it most eke be contynued with the werkes of charitee / [1047] it auayleth / ayeinst þe vices of þe soule ffor' as seith Seint Ieron by fastyng ben salved þe vices of þe flessþ and by prayer' / the vices of the soule

[1048] After this þou shalt vnderstonde / þat bodely payne stant in wakyng for Ihesu Crist seith waketh and prayeth/ þat ye ne entre in wykked

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temptacion) / [1049] ye shuH vnderstonde pat fast-
yng stant also in thre thynges / in forberying of bodely mete
and drynk and in forberying of worldly iolitee / and in for-
berying of dedely synne / þis is to sey þat a man shaH
kepe hym from dedely synne with aH his myght /

[1050] And þou shalt vnderstonde eke / þat god
ordeyned fastynges / and to fastyng appertenen iiij.
thynges / [1051] largenesse to poure folk / gladnesse of
hert spiritueH/ nat to be angrye ne anoyed ne
grucche for he fasteth and also resonable houre for to
ete by mesure / þat is for to seye / a man shold nat ete in
vntyme / ne sitte the lenger at his table to ete for he
fasteth

[1052] Than shaH þou vnderstonde / þat bodely
peyne stant in disciplyne or techyng by worde or by
wrytyng or in ensauple also in weryng of heires or
of stamyn or of habergeons on her naked flessH¹ for Cristes
sake / and soch manere of penaunces [1053] But ware þe wele
þat soch maner penaunces / on thy flessH ne make nat
thyn hert bitter or angrye / or anoyed of thyself / for better is
to cast away þyn heire þan for to cast awaye² the swet-
nesse of Ihesu Crist [1054] And therfore seith Seint Poule /
Clothe yow as þey þat ben chosen of god / in hert of
misericorde / debonairtee suffraunce / and soch maner of
clothyng of which Ihesu Crist is most appayed þan of
his heyres or habergeons or hawberkes /

[1055] Than is disciplyne eke in knokkyng of
þy brest / in scourgyng with yerdes / in knelynges in
tribulacions / [1056] in suffryng paciently wronges / þat
ben don to hym / and eke in pacient suffraunce of maladyes /
or lesyng of worldly cateH / or of wyf / or of child / or
other frendes /

[1057] Than shalt þou vnderstonde which þynges
destourben penaunce and þis is in .iiij. maners / þat is
drede shame hope and wanhope / þat is desperacion
[1058] And for to speke first of drede for which he

[¹ leaf 270]
line under it.

[² MS. repeats the heire þan] for to cast awaye, but draws a

weneth þat he may suffre no penaunce / [1059] there-
ayeinst is remedye / for' to thynk þat bodely penaunce is
but shorte and litle / at regarde of þe peyne of heH/ þat
is crueH and so long / þat it lasteth withouten ende /

[1060] Now ayeinst the Shame / þat a man hath to
shryve hym / and namely thise Ypocrites þat wold
be holden so perfite / þat þey haue no nede to shryve
hem [1061] ayeinst/ þat shame shold a man þynk þat
by weye of reson þat he þat hath nat ben a-shamed to
do foule thynges Certes hym ought nat be ashamed to
do faire thynges and þat is confessions / [1062] A man
shold eke thynk / þat god seeth and woteth aH thing þy
thoughtes and aH thy werkes / to hym may no thing be
hidde / ne covered [1063] Men shold eke remembre
hem of þe shame þat is to com / at þe day of dome to
hem þat ne be nat penitent and shryven in this present
lyf [1064] ffor aH þe creatures in erthe and in heH
shuH seen appertely aH þat he hideth in this world

[1065] Now for to speke of þe hope of hem / þat
ben negligent/ and slowe to shryve hem / it stant in
two maners [1066] þat one is / þat he hopeth/ for to lyve
long/ and for to purchace moch richesse for his delite /
and þan he wold shryue hym and as he seith/
he may as hym semeth þan tymely ynough / com to shryft/
[1067] Another is of Surquydrie þat he hath in cristes
mercy / [1068] ayeinst þe first vice he shaH thynk
þat our lyf is in no sekirnesse / and eke þat aH ther
richesse in þis world ben in auenture / and passen as a
shadow on a waH / [1069] And as seith Seint Gregorie /
þat it apperteneth to þe rightwosnesse of god / þat
neuer shaH þe peyne stynt of hem þat neuer
wold withdrawe hem / from synne her thankes / but
ay contynue in synne / for thylk perpetueH wiH/ to do
synne shuH þey han perpetueH peyne /

[1070] Wanhope is in two maners / þe first wan-
hope is / in þe mercy ¹Of Crist / that other is þat þey

[¹ leaf 270, back]

thynken) / þat þey myght nat long perseuere in gode-
 nesse / [1071] the first wanhope comth comth of þat he
 demeth/ þat he hath synned so gretely and so oft/ and so
 long lyen in synne / þat he shaH nat be saved
 [1072] Certein ayeinst þat cursed wanhope shold he
 þynk þat þe passion of Ihesu Crist/ is more strong/ for
 to vnbynde / þanne synne is strong for to bynde /
 [1073] Ayeinst the secund wanhope / he shaH thynk
 þat as oft / as he falleth/ he may arise ayein by penitence /
 and þough he neuere so long haue leye in synne / þe
 mercy of crist / is all-vey redy to resceyue him to mercy /
 [1074] Ayeinst þe wanhope þat he demeth/ þat he
 shold nat long perseuere in godenesse / he shaH thynk/
 þat þe feblenesse of the devyH may no þyng don / but
 men wol suffre hym / [1075] And eke he shaH have strength
 of the helpe of god / and of all holy chirche / and of þe
 proteccion of Aungels / yf hym list/

[1076] Than shuH men vnderstonde what is þe
 fruyt of penaunce and after the worde of Ihesu Crist/ it is
 the endeles blysse of heven / [1077] þe ioye hath no
 contraritee of woo ne greuaunce / þere all harmes ben
 passed of this present lyf / þere as is the sekirnesse / from
 the pyne of heH/ there as is the blisfulH companye / þat
 reioysen hem euermoo euerycch of others ioye [1078] there
 as the bodye of man þat whilom was foule and derk/ is
 more clere þanne þe sonne / þere as þe body þat whilom
 was seke frele and feble and mortaH/ is ymmortaH/ and
 so strong/ and so hole / þat þere may no thing appeire
 it/ [1079] there as ne is neither hunger thirst ne colde /
 But euery soule replenysshed with the sight of þe perfite
 knowyng of god [1080] This blisfulH regne mow men
 purchace by pouertee espiritueH/ and þe glorie by lowe-
 nesse the plentee of Ioye / by hunger and therst/ and þe
 rest by trauaiH/ and the lyf by deth and mortificacion of
 synne ./.

Here the maker taketh His Leue /

[1081] Now pray I to hem all / þat herken this litle tretice /
 or reden þat yf there be ony thyng in it / þat liketh
 hem that þere-of þey thanken our lord Ihesu
 Crist / of whom procedeth all witte / and all godenesse /
 [1082] and yf þere be ony thyng þat displese hem I
 praye hem also arette it / to the defaute of myn
 vnkonnyng / and nat to my wilþ þat wold fayn haue
 seid better yf I hade connyng / [1083] for our
 boke seith / all that is writen / is writen for our
 doctryne and þat is myn entent / [1084] wherfore I
 beseche you mekely for þe mercy of god þat ye praye for
 me / þat crist haue mercy on me / and foryeve me my
 giltes [1085] and namely for my translacions and of
 enditynges of worldly vanitees¹ ²the which I revoke in my
 Retraxions [1086] As is the Book of Troylus, the Boke
 also of Fame, the Boke of y^e 25 Ladies, the
 Boke of the Duchesse, the Boke of Seint Valentyns
 day, of the Parlement of Briddes, the Tales of Cauntor-
 bury, thilke that sownen in-to Synne, [1087] the Boke
 of the Leon, & many other Bokes if thei wer in my
 remembrance. And many a Song, & many a lecherous
 lay. Criste for his mercy forgiffe y^e Synne.
 [1088] But of y^e Translacion of Boece de Consolacion,
 of other Bokes of Legendes of Seintes, and Omelies,
 and Moralitye and Devocion, [1089] that thank I our
 Lord Ihesu Criste and his blessid Mother and all the
 Seintes of Heven, [1090] beseke hem that thei fro
 henes forth on to my Lyves end send me grace to
 be-weale my Giltes, and to stodien to the Savacion of my
 Soule, and greaunte me spase of veray penitence, con-

[² leaf 271]

³ Perhaps from MS. Laud K 50, from which the Tale of Gamelyn, in 8 leaves, was copied by the 18th century hand, and put into this Egerton MS. as leaves 56-63.

fession and satisfaccion, to don in this present Liffe,
[1091] thorow the benigne grace of him that is Kyng of
Kyngs and Prest of all Prests, that bough[t] us
with the precious blod of his hert, [1092] So that I mot
be on of hem at the day of Dome that shulbe saved.

Deo Gracias.

[*in red ink*] here endith the Canterbury Tales compiled by
Geffrey Chaucer, of whose soule Ihesu Crist haue mercy.
Amen.

APPENDIX

TO THE Dd. MS, WITH PARTS OF EGERTON 2726,
OF LINES AND CUTS NOT IN THOSE MSS.

	PAGE
1. Lines and parts of lines (from Skeat's edition) left out of the MSS	681
2. The Hymn of Chaucer's Oxford Clerk Nicholas, "Angelus ad Virginem" (A 3216, p. 92 above), from the Arundel MS 248, ab. 1250-60 A.D., in English and Latin... ..	687
3. Woodcuts of the Paintings of the 23 Tellers of <i>The Canterbury Tales</i> copied from the Elles- mere MS, and cut, by Mr. W. H. Hooper.	
4. Woodcuts of 6 Tellers of 6 of <i>The Canterbury Tales</i> ,—the Reeve, Cook, Wife of Bath, Pardoner, Monk, and Manciple,—and of 6 Allegorical Figures for <i>The Parson's Tale</i> ,— Envy and Charity, Gluttony and Abstinence, Lechery and Chastity,—copied from MS Gg. 4. 27, in the Cambridge University Library, and cut, by Mr. W. H. Hooper.	

APPENDIX.

1. PASSAGES from Skcat's edition of *The Canterbury Tales* (1894) to fill up the gaps in the Dd. and Egerton MSS not supplied from these MSS abuv:—

p. 7, l. 218–19 :

As seyde him-self, more than a curat,
For of his ordre he was licentiat.—p. 7

p. 8, l. 252 *b, c* :

And yaf a certeyn ferme for the graunt ;
Noon of his bretheren cam ther in his haunt.—p. 8

p. 167, l. 1163–1190 :

Here biginneth the Shipmannes Prolog. (p. 166–7)

OUR hoste up-on his stiropes stood anon, 1163

And seyde, 'good men, herkneth everich on ;

This was a thrifty tale for the noñes !

Sir parish prest,' quod he, 'for goddes bones, 1166

Tel vs a tale, as was thy forward yore.

I see wel that ye lerned men in lore

Can moche good, by goddes dignite !'

The Persone him answerde, '*benedicite* !' 1170

What eyleth the man, so sinfully to swere ?'

Our hoste answerde, 'O Jankin, be ye there ?

I smelle a loller in the wind,' quod he.

'How ! good men,' quod our hoste, 'herkeneth me ;

Abydeth, for goddes digne passioun, 1175

For we shal han a predicacioun ;

This loller heer will prechen us som-what.'

'Nay, by my fader soule ! that shal he nat,' 1178

Seyde the Shipman ; 'heer he shal nat preche,

He shal no gospel glosen heer ne teche.

We leve alle in the grete god,' quod he,
 'He wolde sowen som difficultee 1182
 Or springen cokkel in our elene corn ;
 And therfor, hoste, I warne thee biforn,
 My Ioly body shal a tale telle, (p. 167)
 And I shal clinken yow so mery a belle, 1186
 That I shal waken al this companye ;
 But it shal nat ben of philosophye,
 Ne *physices*, ne termes queinte of lawe ;
 Ther is but litel Latin in my mawe.' 1190

Here endeth the Shipman his Prolog.

[*His Tale follows
on p. 167-179*]

p. 313, l. 69-72 :

Eek in that lond, as tellen knightes olde,
 Ther is som mete that is ful deyntee holde,
 That in this lond men recche of it but smal ;
 Ther nis no man that may reporten al.—p. 463.

p. 330, l. 671-2 :

Incipit pars tercia.

Appollo whirleth up his char so hye,
 Til that the god Mercurius hous the slye.—p. 480.

.

p. 354, l. 1455-6 :

The same thing I seye of Bilia,
 Of Rodogone, and eek Valeria.—p. 503.

p. 355, l. 1493-8 :

Paraventure an heep of yow, y-wis,
 Wol holden him a lewed man in this,
 That he wol putte his wyf in Iupartye ;
 Herkneth the tale, er ye up-on hir crye.
 She may have bettre fortune than yow semeth ;
 And whan that ye han herd the tale, demeth.—p. 504.

p. 312/368, l. 297-8 :

Hir beautée was hir deeth, I dar wel sayn ;
 Allas ! so pitously as she was slayn !—p. 299.

p. 208/429, l. 2252-3 :

[For it is writen, that "the Ianglerie of wommen can

bydene thinges that they witen noght" / Furthermore, the philosophre seith, "in wikkid conseil wommen venquisshe men;" and for this resouns I ne owe nat usen thy conseil.] [*Not in the MSS, but necessary: see ll. 2274, 2280, and see Note.—Skeat, p. 204–5.*]

p. 216/437, l. 2387 :

[wykked folk] For the book seith: the conseilling of wikked folk¹ (p. 212) [*for Dd.'s reading "for here counseil"*].

p. 217/438, l. 2390 :

[3e shullen] take your conseil, and of which folk ye shul.—p. 212.

p. 224/445, l. 2525–6 :

[grete edifices] apperteneth som-tyme to pryde; [2526] and eek men make heighe towres and grete edifices.—p. 218.

p. 229–30/450–1, l. 2623–4 :

[trespasours] [And to this answerde dame Prudence: 'Certes,' seyde she, 'I graunte wel that of vengeance cometh muchel yvel and muchel good; / but vengeance-taking aperteneth nat unto everichoon, but only unto Iuges and unto hem that han Iurisdiction upon the trespassours.'] / (p. 222) [*Not in the MSS. Supplied by translating the French text.—Skeat.*]

p. 242/263, l. 2854 :

[namore than he is certein whether he be worthy of the love of God.]—p. 232. [*Skeat, from the French original.*]

p. 247/468, l. 2967 :

And he seith in another place: "he that hath shame for his sinne and knowlecheth it, is worthy remisoun."—p. 236.

¹ Many of the leavings-out are due to the scribe jumping from one word to its repetition.

p. 251/472, l. 3059 :

[Iuggement] For seint Iame seith in his epistle :
 " Iugement.—p. 239.

p. 567/563, l. 1237-8 :

What, devel of helle ! sholde it elles be ?
 Shaving of silver, silver is, perdee !—p. 547.

p. 597/590, l. 136 :

[of God] and limes of the regne of God.—p. 574.

p. 603/596, l. 212 :

[shadowed] but shadwe is nat the same thing of
 which it is shadwe.—p. 578.

p. 604/597, l. 226 :

[from peyne] ne they have no goodnesse in hem, that
 they mowe shewe to delivere hem fro peyne.—p. 579.

p. 605/598, l. 241 :

[in heuene] But nathelees, the gode werkes quiken
 agayn, and comen agayn, and helpen, and availen to
 have the lyf perdurable in hevene.—p. 580.

p. 608/601, l. 273 :

and therfore resonably may be seyde of Iesu in this
 manere.—p. 582.

p. 614/607, l. 338 :

[of synne] and occasion of sinne.—p. 587.

p. 614/607, l. 342 :

and so stryven.—p. 587.

p. 616/609, l. 357 :

by temptacion [by delite, &c.].—p. 589.

p. 617/610, l. 373 :

[synne] And eek whan he speketh more than nedeth,
 it is sinne.—p. 590.

p. 618/611, l. 383 :

[loue of God] verrailly, for he brenneth in the love of
 God.—p. 591.

p. 622/615, l. 431 : of clothinge.—p. 594.

p. 623/616, l. 435 :

[harneys] whan he rood up-on the asse, and ne hadde noon other harneys.—p. 595.

p. 623/616, l. 437 :

[profite] or of right no profit.—p. 595.

p. 624/617, l. 448-9 :

[And] the espees that sourden of pryde, soothly [whan . . .] [449 . . . sodenly], and sodeinly [with-drawe].—p. 596.

p. 624/617, 451-2 :

stonden outhur in goodes of body or in goodes of soule / [492] Certes, goodes of body.—p. 596.

p. 624/617, l. 454-5 :

Goodes of fortune been riches, highe degrees of lordshipes, preisinges of the peple [455 . . . con-templacion] withstandinge of temptacion.—p. 596.

p. 625/618, l. 458 :

[soule] for God woot, the flesh is a ful greet enemy to the soule.—p. 596.

p. 628/621, l. 494 :

[at þe last ende] Alwey he maketh a 'but' atte laste ende.—p. 599.

p. 629/622, l. 511 :

as whan a man seketh occasioun to annoyen.—p. 600.

p. 633/626, l. 547 :

[thynges] than any other element, right so Ire is mighty to destroyen alle spirituel thinges.—p. 602.

p. 636/629, l. 588 : *Nolite iurare omnino*.—p. 605.

p. 637/630, l. 592 :

quarto capitulo, '*Iurabis in veritate, in iudicio, et in iusticia*.'—p. 606.

p. 637/630, l. 598 :

ad Philipenses secundo, '*In nomine Iesu, &c.*'—p. 606.

p. 638/631, l. 601 :

that delyten hem [swere grete othes] And what
of hem that, of verrey usage, ne cesse nat to swere
grete othes.—p. 607.

p. 639/632, l. 616 :

God ; and theise flaterers bitraysen.—p. 608.

p. 640/633, l. 622 :

[herte] for they unsowen the sennes of frendshipe
in mannes herte.—p. 608.

p. 641/632, l. 639-40 :

ut Achitofel ad Absalonem [hym self] For, as
seith the wyse man, every fals livinge hath this pro-
pertee in him-self.—p. 609-10.

p. 656/649, l. 794 :

whyles they haunte that craft.—p. 621.

p. 657/650, l. 806 :

[mysericorde] Thanne is misericorde.—p. 622.

p. 670/663, l. 942 :

The thridde manere is venial sinne.—p. 633.

p. 671/674, l. 947 :

moste be clene in herte as well as in body and in
thoght, and mesurable.—p. 633.

p. 673/666, l. 965, 969 :

til it be reconciled by the bishop . . . circumstance.
—p. 635.

p. 675/668, l. 989 :

[hert] and in signe outward ; for right as he hath
humilitee to God in his herte.—p. 636-7.

2.

The Hymn of Chaucer's Oxford Clerk, NICHOLAS,

"ANGELUS AD VIRGINEM."

(Miller's Tale, Group A. l. 3216, p. 92, above.)

ENGLISH (rymes *ababcc, dde, cec*).

THE LATIN ORIGINAL:

Arundel MS. 248, leaf 154. Ab. 1250-60, A.D.

'ANGELUS AD VIRGINEM.'

1.

Gabriel fram evene king
 sent to þe maide swete,
 broute¹ þire blisful tiding,
 And faire þe gan hire greten : 4
 "Heil be þu, ful of grace arith!
 "for godes sone, þis evene lith, 6
 "for mannes louen,
 "wile man bicomen,
 "and taken 9
 "fles of þe, maiden brith,
 "ma[n]ken fre for to maken
 "of senne and deules mith." 12

2

Mildeliche im gan andsweren
 þe milde maiden þanne :
 'wiche wise sold ichs beren
 child with-huten manne?' 16
 þangle seide, "ne dred te nout!
 "þurw þoligast sal ben iwrount 18
 "þis ilche þing,
 "warof tiding
 "ichs bringe : 21
 "al manken wrth ibout
 "þur þi swete chiltinge,
 "and hut of pine ibrount." 24

1

Angelus ad uirginem
 subintrans in conclaue,
 Virginis formidinem
 demulcens inquit, "Aue"
 "Aue regina uirginum!"
 "celi terreque dominum
 "conciplies,
 "& paries,
 "intacta,
 "salutem hominum,
 "tu, porta celi facta,
 "medela criminum."

2

'Quomodo conciperem,
 'que uirum non cognoui?
 'qualiter infringerem
 'quod firma mente uoui!'
 "Spiritus sancti gracia
 "perficiet hec omnia.
 "ne timeas,
 "seu gaudeas
 "secura,
 "quod castimonia
 "manebit in te pura,
 "dei potencia."

¹ *e* is an overline insertion. In lines 3, 4, 26, 28, 53, 60, &c. the 'þ' of þe, þire, þie, þerle, &c. stands for 'h'.

² A later overline 'so' is before 'for'; but the line should be only 2 measures.

3

Wan þe maiden understud,
 and þangles wordes þerde,
 mildeliche, with milde mud,
 to þangle þie andswerde:
 'Hure lordes þenmaiden iwis
 'ics am, þat her abouen is;
 'aneftis me
 'fulfurthed be
 'þi sawe,
 'þat ics, sithen ¹his wil is,
 'maiden, with-huten lawe,
 'of moder haue þe blis.'

4

þangle wente a-wei mid þan,
 al hut of hire sichte;
 and² þire wombe arise gan,
 þurw þoligastes mithe;
 in hire was crist biloken anon,
 suth god, soth man, ine fleas and bon;
 and of hir fleas
 iboren was
 at time,
 war-þurw us kam god won,
 þe bout us hut of pine,
 and let im for us slon.³

5

Maiden moder makeles,
 of milche ful ibunden,
 Bid for hus, im þat þe ches,
 at wam þu grace funde,
 þat þe forgiue hus senne and wrake,
 and clene of euri gelt us make,
 and eune blis,
 wan hure time is
 to steruen,
 hus giue, for þine sake,
 him so her for to seruen,
 þat þe us to him take.

3

25 Ad hec, uirgo nobilis
 respondens, inquit ei,
 'Ancilla sum humilis
 28 'omnipotentis dei,
 'tibi celesti nuncio,
 30 'tanti secreti conscio,
 'consentiens
 ' & cupiens
 33 'uidere
 'factum quod audio,
 'parata sum parere
 36 'dei consilio.'

4

Angelus disparuit,
 & statim puellaris
 uterus intumuit,
 40 ui partus salutaris,
 quo circumdatur utero,
 nouem mensium numero;
 post exiit,
 & iniit
 45 conflictum,
 affigens humero
 crucem qui dedit ictum
 48 soli mortifero.

5

Eya mater domini
 que pacem reddidisti
 Angelis & homini
 cum *Christum* genuisti,
 tuum exora filium,
 52 ut se nobis propicium
 exhibeat,
 & deleat
 54 peccata,
 prestans auxilium,
 uita frui beata,
 57 post hoc exilium. AmeN.

¹ 'h' is an overline insertion.

² 'and' underdotted and struck through: but see '&' in Latin, st. 4, l. 2.

³ The 'n' is a tailed final *n*, like a *u*.

3.

WOODCUTS OF THE
PAINTINGS OF THE 23 TELLERS OF
THE CANTERBURY TALES

COPIED FROM

THE ELLESMERE MS

AND CUT BY

MR W. H. HOOPER.



THE MILLERE.

Ellesmere MS, leaf 33, back.



THE KNYGHT.

Ellesmere MS, leaf 14.

(The brand on the horse's hip—M, ? for *Miles*—
is in ink, and probably by a later hand.)



THE COOK.
Ellesmere MS, leaf 51.



THE REVE.

Ellesmere MS, leaf 46.



THE WYF OF BATHE.

Ellesmere MS, leaf 76.



THE MAN OF LAWE.

Ellesmere MS, leaf 54, back.



THE FRERE.

Ellesmere MS, leaf 80, back.



THE SOMONOUR.

Ellesmere MS, leaf 85, back



THE CLERK OF OXFORD.

Ellesmere MS, leaf 92.



THE SHIPMAN.

Ellesmere MS, leaf 147, back.



THE PRIORESSE.

Ellesmere MS, leaf 152, back.



CHAUCEK.

Ellesmere MS, leaf 157, back.



THE MONK.

Ellesmere MS, leaf 173.



THE NONNES PREEST.

Ellesmere MS, leaf 183.



THE MERCHANT.

Ellesmere MS, leaf 106, back.



THE SQUIRE.

Ellesmere MS, leaf 110, back.



THE FRANKLIN.
Ellesmere MS, leaf 127, back.



THE DOCTOR.

Ellesmere MS, leaf 137.



THE PARDONER.

Ellesmere MS, leaf 142.



THE SECOND NUN.

Ellesmere MS, leaf 191.



THE CANON'S YEOMAN.

Ellesmere MS, leaf 198.



THE PARSON.

Ellesmere MS, leaf 210, back.

[These coloured figures in the Ellesmere MS have evidently been drawn by two different persons. The little pieces of ground on which the later hand places his figures, mark those done by him.

His drawing is not so good as the first hand's: and his colours are badly ground, and of poor quality.—W. H. HOOPER.]



THE MANCIPLE.

Ellesmere MS, leaf 207.

DRAWINGS OF
6 TELLERS OF 6 CANTERBURY TALES
AND 6 ALLEGORICAL FIGURES
FOR THE *PARSON'S TALE*

(BEING ALL THAT WERE NOT CUT OUT OF THE MS. BY SOME SCOUNDREL).

COPIED FROM MS. Gg. 4. 27, IN THE UNIVERSITY LIBRARY, CAMBR.,

AND CUT ON WOOD BY

MR W. H. HOOPER.

-
- | | | | |
|-----------|----------|------------------|--------------|
| 1. REEVE. | 2. COOK. | 3. WIFE OF BATH. | 4. PARDONER. |
| | 5. MONK. | 6. MANCIPLE. | |

ALLEGORICAL FIGURES.

- | | |
|-------------------------------|---------------------------------|
| 7, 8. ENVY AND CHARITY. | 9, 10. GLUTTONY AND ABSTINENCE. |
| 11, 12. LECHERY AND CHASTITY. | |
-



THE REEVE.

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 186.



THE COOK OF LONDON
(with a raw on his Horse's ribs).

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 192, back.



THE WIFE OF BATH.

MS. Gg. 1. 27, Univ. Libr. Cambr., leaf 222.



THE PARDONER
(with a Jawbone instead of a Sheep's Shoulderbone)

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 306.



THE MONK
(without his Bells and Hounds).

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 332.



THE MANCIPLE.

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 395.



ENVY
(on his Wolf gnawing a Bone).



CHARITY
(with her wingd and flaming Heart).

Parson's Tale.

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 416.



GLUTTONY AND ABSTINENCE. *Parson's Tale.*

MS. Gg. 4. 27. Univ. Libr. Cambr., leaf 432.



LECHERY (with her Goat and Sparrow), and CHASTITY (trampling on the Dragon of Lust). *Parson's Tale.*

MS. Gg. 4. 27, Univ. Libr. Cambr., leaf 433.

